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Arms of the Bishoprics of the Province of Armagh [with Tuam]

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ULSTER JOURNAL

OF

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Seal of Hugh O'Neill, King of Ulster.

VOLUME III.

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ILLUSTRATIONS.

	Page
Episcopal Arms of the Province of Armagh *(Frontispiece)*	
Mitres	7
Limerick Mitre	8
Bishop's Hat and Shield	9
Archiepiscopal Cross	9
Pastoral Staff	10
Crozier of Lismore	11
"Middle" Church, Ballinderry	13
The Font, " "	13
Jeremy Taylor	14
Old Church of Portmore	14
Stone Basin at Portmore	15
Plan of "Middle" Church	16
East Window of "Middle" Church	16
Interior of " "	17
Panel of " "	17
Section of " "	18
West Door of " "	19
Communion Table of " "	20
Chalice of Ballanderey	21
Offertory Chest, "	22
Dane's Cast	24
Cloughmore, near Scarvagh	25
Sections of Dane's Cast	26, 27
Round Tower, Antrim	30
Antrim Church	31
Chalice, Paten, and Flagon, Antrim Church	37
Inscription, Antrim Church	37
First Engraving of Giant's Causeway	43
Sandys' View of " "	46
Giant's Causeway	49
Lisgool Abbey	50
Roscommon Funeral Card	58
Highland Powder Horn	60
Ordnance Map of Down and Armagh, showing Dane's Cast	*to face* 65

	Page
Maguire Chalices	86
East Window, Antrim Church	90
Plan of Antrim Church	97
Episcopal Arms, Armagh	100
" " Meath	102
" " Clogher	103
" " Down and Connor and Dromore	104
" " Kilmore, Elphin, and Ardagh	107
" " Derry and Raphoe	109
" " Tuam, Killala, and Achonry	110
" " Killala	111
Bishop Reeves' Episcopal Seal	120
Bishop Dickson	120
Purdysburn	124
Wm. Ravenscroft, Signature	125
" " Portrait	126
Old View Castle Place, Belfast	127
S. James Chapel, London	129
Bishop Dickson's Tomb	130
" " Signature	135
Holywell Souterrain—Plan and Sections	138
Fac-simile of Con O'Neale's School Bill	141
Bullan-marked Stones, Co. Fermanagh	173
Crevenish Castle	180
Castle Archdale	181
Seal of Derry	196
Stranocum Souterrain—Plan	202
" " View	203
Columns in Carrickfergus Church	204
Lambert *ex libris*	206
Rev. George Hill	207
Gilbert Kennedy, Signature	232
Portmore Canoe	251
Newry Bank Note	256
Downpatrick Cross	272
Shancoduff Souterrain	275

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The first edition of Part I. has been entirely exhausted, so the Conductors have decided to reprint a few copies in order to meet the repeated applications that have been made by new subscribers and others for a complete set of the Journal. The expense of doing this has been very considerable, but it is trusted that there will be an increased number of subscribers in order to meet this expenditure. As a very limited number of Vol. I. remains in stock, it can only be supplied to subscribers for Vols. II. and III. Price, 5s.; postage, 1s. extra. Each volume neatly bound in cloth, and blocked in black and gold, 2/6 extra.

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Arms of the Bishoprics of Ireland.

(WITH COLOURED PLATE.)

By JOHN VINYCOMB, M.R.I.A. (BELFAST).

CHAPTER I.—INTRODUCTORY.

The writer having been asked to contribute an article on this interesting subject, with the arms of the various Sees as borne at the present time emblazoned in tinctures, and such a work requiring considerable research, he had at first some diffidence in undertaking so laborious a task. The kindly offered assistance of JOHN RIBTON GARSTIN, V.P., R.I.A., *however, rendered the task comparatively light. His intimate knowledge of Ecclesiastical History, Heraldry, and Antiquities has been of invaluable service in revising and considerably extending the scope of the paper. For this the writer can only offer him his warmest thanks.*

It seemed desirable, in the first place, to give general information applicable to all Ireland, and then the particulars about the several Sees. Accordingly, this chapter deals with the distribution of Ireland into Bishoprics, with sources of information, episcopal arms and insignia, mitres, croziers, &c. Then will follow a description of the armorial bearings of the Bishoprics in the province of ARMAGH [*with* TUAM], *and after that similar details for the southern provinces.*

IRISH ECCLESIASTICAL TERRITORIAL DIVISIONS.

THE independence of the Irish Church was acknowledged at the Synod of Kells in 1151–2, and the jurisdiction previously claimed by the Archbishop of CANTERBURY in Ireland was given up. At this Synod four archbishoprics—ARMAGH, DUBLIN, CASHEL, and TUAM—were created. Ireland at that time had thirty-two dioceses—just the number of its counties at present. At a later period several of the Sees were held together.

The boundaries and area of the several dioceses of Ireland were, over a century ago, the subject of investigation by the Rev. D. A. Beaufort, and are shown in the map published by him, and described in his *Memoir* of it, 4to, Dublin, 1792 (pp. 147+xvii.+71), pp. 104–38.

At the passing of the Church Temporalities Act (3 & 4 Will. IV., c. 37) in 1833, there were in the Established Church four archbishoprics and eighteen bishoprics existing. By that Act the Arch-

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bishoprics of CASHEL and TUAM were to be abolished or merged on the decease of the two then archbishops, and the number of Suffragan Sees was similarly to be reduced to ten by the union of certain of them to other existing Sees. Thus the Sees were, in the Church of Ireland, reduced to twelve, including two archbishoprics; but the revival of CLOGHER in 1886 as a separate See, after 35 years' union with ARMAGH, raised the number to thirteen, as at present.

Previous to the disestablishment of the Church of Ireland by Act of Parliament in 1871, Irish bishops sat in the House of Lords; but since that event they have ceased to do so, and their arms are not now depicted in the published "peerages" along with those of the bishops of England.

ROMAN CATHOLIC BISHOPRICS.

The territorial division of Ireland amongst the Hierarchy of the Roman Catholic Church as at present constituted, differs little from that of the Church of Ireland before the Act of 1833 just referred to. Two Sees, new at least in name, have been established, viz., GALWAY and KERRY, the latter being almost the same as what was previously called ARDFERT and AGHADOE. ARMAGH province has eight suffragan Bishops whose Sees are unchanged in name. Of these two hold united dioceses, viz., DOWN and CONNOR, and ARDAGH and CLONMACNOISE: a new combination. MEATH has no precedence, in fact is placed last, except the little diocese of DROMORE, which has only 18 parishes. DUBLIN province has only three suffragan Bishops, the first being of KILDARE and LEIGHLIN—a different combination. CASHEL and EMLY are still united under an Archbishop, and he has eight suffragans, including WATERFORD and LISMORE, forming one Bishopric, and ROSS by itself with 11 parishes. TUAM Archbishopric has five suffragan Sees, including a united one of GALWAY, KILMACDUAGH, and KILFENORA, which last, with eight parishes, is under an administrator. Thus there are four Archbishops and 24 Bishops.

The arms used for most of these would probably be generally the same as those used in the Church of Ireland before and since disestablishment. It will, however, be observed that for the ancient Sees of ROSS, and perhaps ACHONRY, not united to any other, no arms are now known. Consequently the Roman Catholic Bishops of those Sees, as well as of GALWAY and KERRY, are without any known armorial bearings.

AUTHORITIES.

Mr. Garstin, F.S.A., contributes the following list of works to be consulted on the subject: observing that ecclesiastical seals and arms are closely connected :—

Peerage of Ireland. By AARON CROSSLY. Dublin, 1725. Folio, pp. 260

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(+ Heraldry, 89). This was the first attempt at a history of the Irish Peerage, "both Lords spiritual and temporal." The author was a herald painter of Dublin, and an "original character." His heraldry is the old-fashioned planetary and jewel system. At pages 9–12 and 175–197 are given particulars of the consecrations and arms (and in some cases of the families) of eight Archbishops who occupied the four Archiepiscopal Sees in Crossly's time, and of 31 Bishops (and Trinity College). Their personal arms are given as well as their episcopal; and at pp. 198 and 200 there are notes of about 20 coats of Bishops of the previous century which are very interesting. There are wood engravings of the Archiepiscopal and Episcopal mitres (which he tried to prove different), but no other illustrations.

[Two other *Peerages* relating exclusively to the nobility of Ireland appeared in the same century—the *Irish Compendium* (by FRANCIS NICHOLS) and LODGE'S *Peerage*. A revised and enlarged edition of the latter, by MERVYN ARCHDALL, was published in 7 vols. 8vo, 1789. Though Archdall was in holy orders, and the Irish Established Church Bishops were then all Peers of Parliament, he seems to have ignored them completely; and though 169 copperplate engravings of the arms and supporters of the lay peers are given in vol. i., there is no representation of the arms of any bishop or of his see.]

SIR JAMES WARE'S Works, vol. i., *The Bishops of Ireland*, translated, edited, and augmented by WALTER HARRIS, Esq. Second, but unaltered, edition. Folio, Dublin, 1764, pp. x. + 660. This gives at the commencement of the account of each See the arms similarly to Crossly's *Peerage*. Besides the plates inserted in the work, there are 22 copperplate headpieces in the text engraved by I. Haydon, except Clogher and Dublin, which are by L. Dempsey. These usually give three or more representations of Seals or Insignia of Irish Bishops, Deans, Chapters, &c. The seals are manifestly "made up," and are not deserving of much credit, being all of the same shape, rounded oval, varying little in size, and with inscriptions—all in Latin—in Roman capitals, with dates in Arabic numerals. These can be referred to so far as desirable under the several Sees. The copy of Harris's Ware's *Bishops* in the Library of the Royal Irish Academy, Dublin, has, added at the end, 17 coloured coats of arms of some Bishops, but these are only family arms.

In LEWIS'S *Topographical Dictionary* of Ireland, 2 vols. 4to, London, 1837, the arms of the several bishoprics (before the number was reduced) are shown in wood engravings, which the Preface states (p. vi.) to have been made from drawings of wax impressions. Though generally reduced to a uniform scale and outline, they appear to be faithfully reproduced.

Fasti Ecclesiæ Hibernicæ, by Archdeacon COTTON, 5 vols. 8vo, Dublin (2nd ed. of vol. i.), 1848–1860, with two supplements, gives an account of the seals and arms of the several Bishoprics, Deaneries, &c., of the Church of Ireland, including notices of those referred to in Harris's Ware. There are not illustrations, however. The main object of this great work was to give the succession of the Irish Bishops and Cathedral clergy.

Sigilla Ecclesiæ Hibernicæ Illustrata, by RICHARD CAULFIELD, 8vo, Cork (or Dublin), 1853. Only 4 parts were published (3 and 4 together), and of these it is said only 100 copies. Unfortunately they embraced only 48 pages and 8 lithographed plates, which relate only to southern dioceses of Ireland. Mr. Vinycomb, Belfast, has a set with notes and additions. He has also acquired Mr. Caulfield's impressions of seals, which might help to complete the work.

Amongst modern United Kingdom *Peerages*, BURKE'S gives the blazon, and now only a few engravings. FOSTER'S gives neither.

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BURKE'S *General Armory*, cr. 8vo, last edition, Lond., 1878, pp. lxxii.+1885, includes in its alphabet the arms of most of the Irish Sees.

Christ Church Cathedral, Dublin, by G. E. STREET, &c. Folio (19×14 in.). A sumptuous volume, published for G. Roe, regardless of expense, by Sutton, Sharpe & Co., London, 1882, which has a description of the arms of the Sees of Ireland by Sir Bernard Burke (for the windows), p. 142, and Appendix H.

Some English publications on Ecclesiastical Heraldry, such as the *Blazon of Episcopacy*, by BEDFORD, include notices of the arms of Irish Bishops. The original edition of *Bedford*, published in 1858, gave only arms "ascribed to Individual Bishops of the Sees of England and Wales"—so presumably family arms; but a second edition, to be issued by the Oxford University Press this year, 1896, 4to, about 300 pp. + 70 plates with over 1,000 arms (21*s.* to subscribers), is to have an ordinary of episcopal arms, embracing many names of Irish and other prelates.

A Treatise on Ecclesiastical Heraldry, by JOHN WOODWARD, LL.D., Rector of St. Mary's Church, Montrose; Edinburgh (W. & A. K. Johnston), 1894, is the authority mainly to be followed in these articles, being the latest.

The Rev. William Reynell, B.D., of Dublin, has a collection of engraved BOOK-PLATES of Irish Bishops; and that of the late Rev. Thomas Carson, of Dublin, was larger. But book-plates of early Irish prelates are rare. The publications on *Ex-libris*, or Book-plates, should be consulted.

ORIGIN AND USE OF EPISCOPAL ARMS IN IRELAND.

It must be noted that many of the arms at present used for the Irish Sees are of post-Reformation assumption. Most of the old Irish episcopal seals bear simply the effigy of the bishop or patron saints of the diocese, in some cases with heraldic bearings introduced. The shields of TUAM and CLOGHER seem to be adaptations of pre-heraldic devices.

In consequence of the laxity with regard to the proper registration of episcopal arms in "Ulster's" Office, there is considerable difficulty in determining the correct blazon of the Irish Sees. The bishops frequently varied their arms in the most confusing way. In the accompanying sheet I have been content to follow, as a rule—noting variations in the text—Dr. Woodward, who, in his work on "Ecclesiastical Heraldry" (see above), gives, as the result of his painstaking investigations, the following coats, which may be taken as the arms of the bishoprics as at present borne.

It is much to be regretted that the arms of the Irish bishoprics were not at an early period registered in the Office of "Ulster," or that united action is not even now taken to obtain "*confirmation*" of the arms as at present in use, and to settle once for all what should be borne by each, and so prevent confusion in the future. The only episcopal arms which appear to be duly registered in Ulster's Office are those granted to DERRY, as below stated.

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Though, however, the arms of the Irish Sees have not been duly authorised, we find a *quasi*-official statement of them not only in the *General Armory* of Sir B. Burke, Ulster, but in the magnificent volume recording the restoration of Christ Church Cathedral, Dublin, referred to in the list of authorities. At p. 142, Mr. Street, the architect, says that the clerestory of the nave is filled with grisaille glass (designed by himself, and executed by James Bell of London), which is

"enriched with the coats of arms of all the Irish Sees so far as they can be ascertained; for, strange to say, unlike the Bishoprics of England and the Continent, the Irish Sees seem usually to have had no very definite coats of arms, and in many of those which are now given on the authority of the Ulster King-of-Arms the coats are clearly such as would have been impossible before the eighteenth century."

These 36 windows contain the arms of the several *Dioceses* of Ireland, "after drawings kindly supplied by Sir J. Bernard Burke, Ulster King-of-Arms," of which, says the author, there are 25. Of these one, as Mr. Roe's own arms, has to be deducted, as also two (DROMORE and KILMORE, for each of which two different coats are given), leaving 23. That number included Ardagh, which had not a separate bishop since 1692. Deducting it, the number corresponds with that of the bishops before they were reduced by the operation of the Act of 1833. The descriptions are the fullest, most complete, and most authentic extant. They are generally based on Harris, but in many particulars vary from him as well as from Sir Bernard's own *Armory*. Variations of any consequence will be noticed hereafter under the several Sees. There is no attempt to combine the arms of associated Sees. The windows themselves, unfortunately almost too high up for careful study, supply the most important series of Irish episcopal arms in Ireland. There are also some coats of bishops in the windows of the bridge leading to the Synod Hall. The pulpit in St. Werburgh's Church, Dublin, which formerly belonged to the Viceregal Chapel in Dublin Castle, also has the archiepiscopal arms of the four provinces carved in oak. There is a full series at the Training Collge, Kildare Place, Dublin.

Archbishops and Bishops usually impale their personal arms with their official arms, just as a wife impales the arms of her husband with her own—the ecclesiastic being considered *maritus ecclesiæ;* the official arms having assigned to them the dexter side of the shield, and the family arms the sinister side, but without either crest or motto, and with a mitre over the shield.

Archbishops have the title of "*Grace*," and are officially addressed

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"HIS GRACE" and "MOST REV." Bishops are styled "*Lords*" and "RIGHT REVEREND (FATHERS IN GOD)." The Bishop of MEATH, who takes precedence of other Irish bishops, is styled "MOST REVEREND" (but the latter is not of much antiquity).

THE MITRE.

When the custom arose of adding the insignia of ecclesiastical authority as external ornaments to the armorial escutcheon, the mitre was naturally placed above the shield by those who had the privilege of wearing it. The early form of the mitre is much lower in height and simpler than in later times. It attained a very tall and awkward shape in the last century; a better taste now prevails, and a return has been made to the earlier and simpler form. "It is hardly needful to say," writes the learned author of *Ecclesiastical Heraldry*, Dr. Woodward, "that as a mark of ecclesiastical dignity there is properly no difference whatever between the mitre of an archbishop and that of a bishop, and that this assumption of a coronet has really no sufficient authority to justify it. There is not the slightest authority," he adds, "so far as seals go, nor, in fact, any other mediæval evidence, in support of the commonly received notion that archbishops are entitled to wear a coronet round the mitre."

XVIII. CENTURY MITRE.

XVIII. CENTURY MITRE OF AN ARCHBISHOP, WITH CORONET.

The statement must, however, be received with caution; and there are doubtless, from the seventeenth century downwards, many examples of archbishops, especially with territorial possessions, and even of bishops like the prince-bishops of the palatinate of Durham, using coronetted mitres. As to their being entitled to do so, who can and will determine that? The Irish usage will be noticed further on.

There has been much controversy as to the time at which mitres began to be used in the western church, and Menard (in his notes on the Sacramentary of S. Gregory) declares that they were not introduced until the tenth century. See Ducange, Hook, and Maskell (*Mon. Rit.* iii.). Certainly the mitre has no such claim to antiquity as the crozier; and though S. Patrick, like other early bishops, may—without anachronism—be represented with bell, book, and staff, there is no authority for assigning him a mitre, as is so common in modern art.

The Directorium Anglicanum, by the Rev. Frederick Geo. Lee, D.C.L., says:—"There are three sorts of mitres. THE PLAIN MITRE (*simplex*) is made of white linen, the only ornamentation being gold or crimson lining or fringe to the *infulæ* or hanging lappets. The mitre is used for processions such as on Rogation days, for laying the foundation-stone of a church, school, or college, and by assistant bishops at Holy Communion. THE GOLD-EMBROIDERED MITRE (*auri frigiata*) has no gems or plates of gold upon it, but for its ornament a few small pearls, and

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is made out of white silk wrought with gold, or of simple cloth of gold. The orphreyed mitre is used at celebrations of Holy Eucharist and at Confirmations. THE PRECIOUS MITRE (*pretiosa*) is adorned with gems and precious stones, and often made out of sheets of gold and silver. It was anciently worn on high and solemn festivals, and at synods held in a cathedral church."

The two horns or peaks of the mitre are supposed to have an allusion to the cloven tongues as of fire which rested on each of the apostles on the day of Pentecost, and also to the Old and New Testaments.

Attached to the hinder portion of the mitre are two pendant bands or fillets, called "labels" (Lat., *vittæ* or *infulæ*), fringed at the ends, which hang over the shoulder.

Dr. Hook says (*Dict.*, 618):—"The most ancient mitres were very low and simple, being not more than from three to six inches in elevation, and they thus continued till the end of the thirteenth century. In the fourteenth century they gradually increased in height to a foot or more, and became more superbly enriched. Their contours also presented a degree of convexity, by which they were distinguished from the older mitres."

Mitres, although worn in some of the Lutheran churches (as in Sweden), fell into disuse in the churches of England and Ireland. They were, however, worn at the coronations of Edward VI. and Queen Elizabeth. They became in most of the Protestant churches merely heraldic decorations indicative of episcopal rank. They were not, like the pastoral staff, recognised in the reformed ritual, but, on the other hand, they were not forbidden, and in recent years the use of the mitre has been in England revived by more than one bishop.

THE LIMERICK MITRE.

Mr. Garstin, F.S.A., adds these particulars as regards Ireland :—

Limerick possesses a valuable mediæval mitre, being that provided for the See by Cornelius O'Dea, 1400–26. An engraving of it (and the crozier) will be found in *Archæologia*, vol. xvii. See also Milner's *Tour in Ireland*, 1810, p. 337; M'Gregor's *History of Limerick*, ii. 409; and a paper by Rev. Denis Murphy, S.J., in *Irish Ecc. Record*, 3rd ser., i. 529. *(See illustration.)*

In the *Peerage of Ireland*, by Aaron Crossly, p. 173, the author devotes some pages to an attempt to show that the four Irish (Established Church) Archbishops should have coronets under their mitres, but neither the English nor the Irish heralds endorsed his view. He querulously relates that "in the year 1703 William Hawkins, Esq., Ulster King of Arms, would not suffer his Grace, William Pallizor (*sic*), Lord Archbishop of Cashel, Primate and Metropolitan of Munster, to bear the ducal coronet on the mitre, tho' painted on his coach, but threatened he would be troublesome to deface it except 'twas altered." Woodcuts illustrative are given. The use of these ducal coronets, however, prevailed sometimes, and even Meath claimed it. In the engravings in Harris's *Ware* it is assigned to Dublin and Tuam only, but without proper authority.

Mitres were carried at the funerals of Primate Lindsay, 1724 (*Crossly*, p. 184), and Bishop Ellis, 1734 (*Mant.*, ii. 528), and later Bishops.

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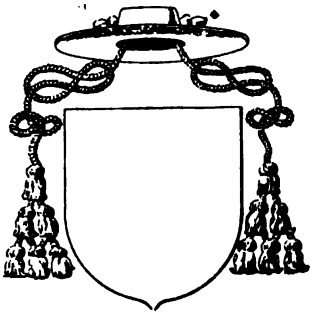
ROMAN CATHOLIC EPISCOPAL HATS.

Besides the tiara or triple-crowned headdress peculiar to the Pope, and the mitre worn in religious ceremonies by Archbishops and Bishops, there are the well-known low-crowned hats with wide brims and knotted tassels worn by Cardinals, Archbishops, Bishops, and other ecclesiastics of lower rank. These ranks are distinguished by the colour and by the cordals or tasselled cords attached to the sides of the hats. Thus a Cardinal places over his shield the low-crowned broad-brimmed hat, having five rows on each side of silk corded tassels interlaced, and of a red colour. Archbishops bear the same, but with only four rows of tassels, while Bishops have only three rows of tassels. The colour of the hats of Archbishops and Bishops, with their cordals, is *green*.



SHIELD WITH HAT OF A ROMAN CATHOLIC BISHOP.

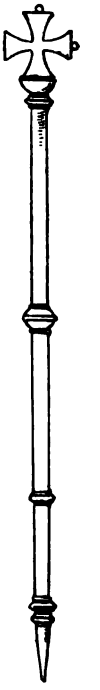
In modern heraldry these hats have to a great extent superseded the mitre in the armorials of Roman Catholic prelates, and help to distinguish them from those of Anglican prelates.

ARCHIEPISCOPAL CROSS.

This is a cross borne on a staff, the lower end pointed as in the pastoral staff. It is seldom of a metal less costly than silver, and is sometimes wrought of gold, and sparkles with jewels. The Archiepiscopal cross is never carried by the Archbishop, but by one of his chaplains chosen to act as cross-bearer, or "croyser." The cross is usually floriated.

The word "crozier" has by many modern ecclesiologists been appropriated to designate the cross of an Archbishop, but this is incorrect, as will be shown more fully below.

An Archbishop has both—the cross indicating his metropolitan or provincial jurisdiction, the crozier his diocesan. Mr. Garstin cites the following examples for the four Irish Archbishoprics :—The celebrated Cross of Cong (see Miss Stokes's *Notes* thereon, 4to, Dub., 1895, p. 12), was made about 1123 for Muiredach O'Duffy, the "senior" or Arch-bishop of Connaught or Tuam, yet in the seals of Archbishops of Tuam engraved in Harris's *Ware* the crook'd staff is also shown. The celebrated Staff of Jesus, whose history went back to St. Patrick, was probably a simple crook'd staff, and there are examples of the Cross in seals of that See. That of Primate Dowdall has both, A.D. 1558. So late as 1724, both were borne at the funeral of Primate Lindsay. For a Dublin example, the plain cross appears in the fine brass of Archbishop Thomas Cranley, 1417, in New College, Oxford. And though both had ceased to be actually used in the Established Church, Malton, when publishing his views of Dublin in 1794, annexed to the description of St. Patrick's Cathedral, dedicated to Archbishop Fowler, an engraving of the See arms, in which appears both a cross and a crozier. For the remaining Archiepiscopal See of Cashel, it will suffice to refer to the representation of the seals of Archbishops Butler (1527) and Magrath (1570) given in Harris's *Ware*, where cross and crook appear in saltire.



ARCHIEPISCOPAL CROSS.

In the arms of Archbishops of Armagh and Dublin, in common with those of Canterbury (but not York), the Archiepiscopal cross is the chief charge, but being "suppressed" by the pallium, it is often misunderstood and misrepresented. Thus in the Armagh and Dublin engravings in *Ware* its head is detached from the stem. At St. Mark's, Armagh, the foot of the latter is shown as a tassel, and on Primate Robinson's book-plate it resembles the handle of a warming-pan! I may add

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that on the arms of the See of Dublin outside St. Vincent's Hospital in that city, the crosslets on the pall are turned into shamrocks in stucco: so little are the origin and meaning of such symbols understood now-a-days.

These crosslets on the pallium are supposed to represent pins by which it was fastened on.

THE CROZIER OR PASTORAL STAFF.

PASTORAL STAFF.

This in form somewhat resembles a shepherd's crook, an apt emblem of the pastoral office of a Bishop over his flock. The upper end is curved and the lower end pointed, to show the authority of the Church over the obedient and disobedient, according to the Latin line—

"CURVA TRAHIT MITES, PARS PUNGIT ACUTA REBELLES."

"*The crook draws the obedient, the point punishes the disobedient.*"

It is sometimes bound with a *vexillum* or banner of the cross, sometimes with a *sudarium*, which is most correct, its true use being to roll round the staff, not only to hinder the gilding of the burnished staff from being tarnished, but to preserve the episcopal glove.

The pastoral staff is carried by Bishops in the left hand, for this obvious reason, viz., to keep the right hand free to bestow, whilst uplifting it, his blessing, as at the Holy Communion and other administrations of the Church, or as he walks to and from the altar in processions. In processions the crook is turned *forward;* in blessing, it is held laterally, but still outwards. The crook turned outwards denotes jurisdiction over a diocese.

In ancient times *mitred Abbots* carried the pastoral staff with the crook turned inwards, and in the right hand, to denote rule over the members only of their own houses. But this custom was by no means universal.

The crozier or crook-headed pastoral staff was employed as early as the fourth century as a sign of episcopal authority and duty. At the end of the reformed common prayer-book established in the second year of Edward VI., 1649 (which is referred to as still obligatory in the present English Prayer-book, so far as the ornaments of the Church and of the ministers thereof are concerned), in the rubric immediately before morning prayer, it is ordered—"*Whensoever the Bishop shall celebrate the Holy Communion, or execute any other public office, he shall have his pastoral staff in his hand, or else borne by his chaplain.*" Its delivery, though prescribed in the ordinal of 1550, was not in that of 1552, and it gradually fell into disuse in the English Church, except in ecclesiastical heraldry. During the present century, however, its use has been revived in England and also in Ireland. In 1883 the Archbishop of Canterbury was presented with a cross, and he previously had a crozier or pastoral staff. In 1884 a crozier was provided for the Bishop of Carlisle. The Oxford one was well known. In England there are many other modern croziers, and in Ireland there is one for the Diocese of Down, Connor, and Dromore, provided in Bishop Knox's time (c. 1870), and there was a committee formed to provide one for Dublin in 1882, but the project fell through. In the Roman Catholic Church each bishop has his crozier, but those in use in Ireland are not ancient. This may in part be accounted for by its having sometimes been usual to bury them with the bishops."

Mr. Garstin, F.S.A., adds with reference to ancient Irish croziers :—

The Dublin Museum is far richer in croziers than any other museum in the United Kingdom. Unfortunately they have never been properly described, except in particular cases, such as the Cross of Cong above referred to and the Lismore crozier, to which O'Neill has done justice. Sir William Wilde's catalogue of the Royal Irish Academy's collection did not include the ecclesiastical objects. I have put together a mass of notes respecting these and the other ancient Irish

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croziers, but their proper description would fill a volume. They were elaborately ornamented, and in design differed greatly from the Continental examples, which were more florid in outline, though not so much decorated. In shape the early Irish or Celtic croziers were peculiar. Petrie was misled in styling the well-known Cashel crook'd crozier Irish. It is of foreign and inferior workmanship. Photographs have been published by the R.I.A., showing the croziers which are in the museum. The chief peculiarity is in the termination of the crook, which in foreign examples usually ends in a volute, sometimes turned inwards. The Celtic fashion presented a more distinct crook, the outer side forming a flat surface often presenting a cross, and occasionally being thé movable cover of a reliquary. This shape might well be reverted to, as well as the name "crook."

CROZIER OF LISMORE.

MISUSE OF THE WORD "CROZIER."

Mr. Garstin, F.S.A., says:—I found it advisable in 1876 (*Pro. R.I.A.*, vol. i. 264) to call attention to the meaning and derivation of the word *crozier* or *crosier*, in order to show that it properly belonged only to the staff of a Bishop and not to the cross of an Archbishop. This has since been elaborately done by the Rev. J. T. Fowler, in 1890, in *Archæologia*, vol. 52, pp. 709–32, where he gives some hundreds of quotations in proof. The new fashion probably arose from the idea that crosier was derived from cross directly, instead of through *crocea*, a low Latin or Italian equivalent for crook. The earliest instance of the error is traced to Cocker's *Dictionary*, 1704. This was followed by Bloxam in 1834, Parker and Hook in 1842 (but corrected since). The younger Pugin wrote in 1844 saying that a crozier was a cross on a staff borne by an Archbishop, and was "often confounded with the pastoral staff of a Bishop, which is quite dissimilar, being made in the form of a crook." He was followed by Precentor Walcott, Messrs. Jameson, Pinnock, Purchas, Bedford, Boutell, Lee, and Mariott, which shows how quickly error spreads.

The fact is, the old English word for a Bishop's crook was *croce*, *croche*, *crutch*, *crosse*, or other monosyllabic form. The bearer of an Archbishop's cross or Bishop's staff was called a crocer or crosier. The Bishop's staff was called, later on, a crosier-staff, and then simply, from about 1530, a crosier. Mr. Fowler shows that the Latin word *crux* was sometimes used to describe a crook, but he does not follow up the derivation as explanatory. Therefore, it may be well to add some homely illustrations of English words similarly derived from *crocea*, a crook, which no doubt was ultimately traceable to cross, as crutched friars = *cruciferi*. We have the terms *crutch*, a *crotchet* in music, and a *crochet*-hook, in each of which there are the elements of the same form—a staff or stem with a crook'd head. And Cotgrave calls the "*crosse*, a Bishop's staffe, or the crooked staff wherewith boyes play at *cricket*" (crook-it?). That game seems to have been originally a kind of hockey (or hook-ey?) played with a crook'd or hooked stick. To sum up, assonance led to false spelling, and in turn it suggested erroneous etymology. As Precentor Venables wrote (*The Guardian*, 14/3/83), "crook and cross started from a common root represented to us in the Gaelic 'croich,' the Welsh 'crog,' Icelandic 'krokr,' Danish 'krog,' but soon parted company and founded families of their own."

COMBINATION OF ARMS ON UNIONS OF IRISH SEES.

(Communicated by Mr. Garstin.)

The practice of impaling together the family and official arms of bishops has been noticed, and everyone possessing a rudimentary knowledge of the laws of heraldry is acquainted with the difference between impaling and quartering. The

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number of the Irish Sees having been reduced before the Reformation, and in the Established Church of Ireland also since that period (under the Church Temporalities Act, 3 & 4 Will. IV., c. 37), the amalgamation or union of Sees might be supposed to lead to corresponding combinations in the armorial bearings used by bishops of dioceses so united. Yet on the occasions of the earlier unions such was not the case, probably because heraldic rules were then little known or observed; in fact, the bishops used seals with ecclesiastical rather than heraldic devices. Certain it is that the larger Sees seem to have continued the same arms as before the earlier unions. Thus, for instance, the addition of Clonmacnoise to Meath, Connor to Down (?), Emly to Cashel, Lismore to Waterford, Leighlin to Ferns, and Ardfert to Limerick, caused no change. But more recent unions involved the consideraation—chiefly by persons unskilled in heraldry—of how to unite the arms, and this resolved itself into a question of impalement or quartering, or a more convenient but less heraldic arrangement which may be styled "fessways"—that is, one coat above the other. Thus, in 1833, Dr. Laurence, Archbishop of Cashel, adopted—according to Caulfield, *Sigilla*, pp. 8, 9 (but see below)—a coat with Cashel in chief and Waterford in base, as shown in the engraving of his consistorial seal (*Ibid*, Pl. ii., fig. 12); and in the following year Killaloe and Clonfert had their arms so arranged, as has been the case with those of Cork [with Ross] united to Cloyne in 1835. Ossory was united to Ferns and Leighlin the same year, and the joint coat was arranged per pale.

Derry and Raphoe, united in 1834, have the arms usually impaled, which was the course adopted in the only English example—Gloucester and Bristol. When Down and Connor had Dromore united to it in 1842, Bishop Mant gave careful consideration to the mode of marshalling the arms, as noticed in a paper read by him, and referred to under Down diocese. He states therein that Cashel and Waterford had their arms impaled; but this seems a mistake, as above shown. In the case of his own Sees, acting on the advice of Sir W. Betham, Ulster, he adopted quartering Down and Connor with Dromore.

In the case of the Church of Ireland Archbishoprics, Tuam, in 1834, absorbed and ignored Killala, Dublin in 1846 Kildare (which ranked next after Meath), and Armagh for a time only, in 1850–86, Clogher. Not so, however, Cashel, which in 1833, the first union under the Act of William IV., recognised Waterford as above stated. For particulars see the several principal Sees (Chap. II.).

Chapter II.—Arms of the Bishoprics of the province of Armagh (with Tuam) will appear in next part.

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THE "MIDDLE" CHURCH OF BALLINDERRY. *Photo by W. J. Fennell.*

The Middle Church of Ballinderry and Bishop Jeremy Taylor.

By FRANCIS JOSEPH BIGGER and WILLIAM J. FENNELL.

HIS church stands westward from the modern village of Ballinderry—"the town of the oak"—and eastward of Portmore and Lough Beg.[1] The district is filled with the associations of the troubled life of the earnest and eloquent Jeremy Taylor, Bishop of Down, the Shakespeare of divines.

The great palace of Portmore—to which tradition ascribes an almost regal splendour—has vanished, with the melancholy exception of a perch or two of old brickwork, the crumbling walls of the bowling-green, and a few pieces of Irish oak, the last survivors of its

[1] The old village of Ballinderry was near the Church of Portmore, which is situate in the townland of Ballinderry, and not Portmore, and, being the largest townland, doubtless gave its name to the whole parish. At a later date "Ballinderry" was at the "Cross Roads," whilst the present railway station has caused the centre to shift further east to what was called the "Upper Lane Ends," or Upper Ballinderry.

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sumptuous joinery. It was erected by Lord Conway in 1664, upon the site of a former stronghold of the O'Neills.[1] Still, as one wanders over its site, there comes to mind a vision of the gifted divine who here thought to find, as he himself expresses it, "retirement in that solitary place," under the protection of its owner. The little Sallagh island in Portmore Lough where he penned some of the thoughts that have immortalised him, possesses no vestige of his arbour, and is now "an unweeded garden;" but it was once the loved spot where, in solitude, the devout Taylor gave his soul its full freedom to think and record the thoughts bright, clear, and beautiful like the waters around him. From here he dates one of his letters "June 4, 1659," and states that here his "little boat has cast anchor;" and the Preface to *Ductor Dubitantium* is dated "from my study at Portmore, in Killultagh, October 5, 1659."

JEREMY TAYLOR.

The Old Church at Portmore.

[1] This castle was pulled down in 1761. The deer park contained 1,000 acres, and was stocked with deer, pheasants, and other game. Earl Conway, in his correspondence with his brother-in-law, Sir George Rawdon, expressed his desire to introduce all useful and ornamental productions into his park and lake. These included hemp-seed from Flanders, cranes and decoy ducks from England, also numerous trees, shrubs, roots, and seeds. In return, his Lordship asked for cranes, dogs, frise, and usquebagh to be sent to him in England. One letter, dated July, 1665, states—"I pray acquaint John Totnal that I desire him to get some bee-hives at the Tunny Park."—*Rawdon Papers.*

The family of Totnal is now extinct in Ballinderry, but there is a fine armorial stone of theirs at the Middle Church.

There is a short paper by F. J. B. on the armorial stones of Ballinderry, in the Report for the year 1893 of the Fund for the Preservation of the Memorials of the Dead, page 249.

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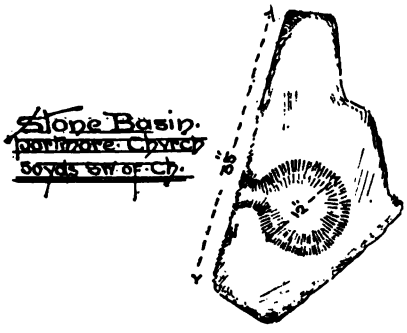
Close by, in the marshes on the west side of the shore, are the remains of the *first* Church of Ballinderry, known locally as the Church of Portmore, or Jeremy Taylor's Church. It is now a ruin consisting of only two gables sixty-three feet apart and twenty-nine feet wide, but devoid of any architectural feature of interest. The site claims some attention, being like an artificial island in the centre of a bog, surrounded by a fosse, and lined with a double hedge, which adds wonderfully to the picturesqueness of the spot. This was the church in which Taylor officiated first, and which Heber calls the "half-ruined Church of Killultagh." It was no doubt a pre-Reformation church, and close by it in the graveyard are two rude basins hollowed out of boulder stones. Bishop Taylor found this church inconvenient, and caused another to be erected nearer the village, now known as "The Middle Church."



In 1823 it was decided to build the new church on the site of the Middle Church, which, however, was subsequently overruled, and the present site adopted after a considerable amount of discussion—the Vestry Book records the question having been "three times put."

In 1824 the Middle Church was abandoned for all but mortuary and other occasional services, and the present Parish Church erected, which, with its gracefully proportioned spire, forms a pleasant picture as seen from its less pretentious parent, the subject of this paper.

In 1834, as appears by the Parish Records, "it was resolved that the old churchyard at Lower Ballinderry [Portmore] shall be properly fenced, and an iron gate and pillars placed on it."

This quaint little whitewashed church arrests our attention, with its circular-headed mullioned windows, its empty bell cot, and its chancel end loaded with ivy spreading out over its wrinkled old roof. Here are tangible relics of Jeremy Taylor's life and ministry, which should be most carefully preserved and cared for, and pointed out to hundreds to whom the name of Jeremy Taylor is more than an

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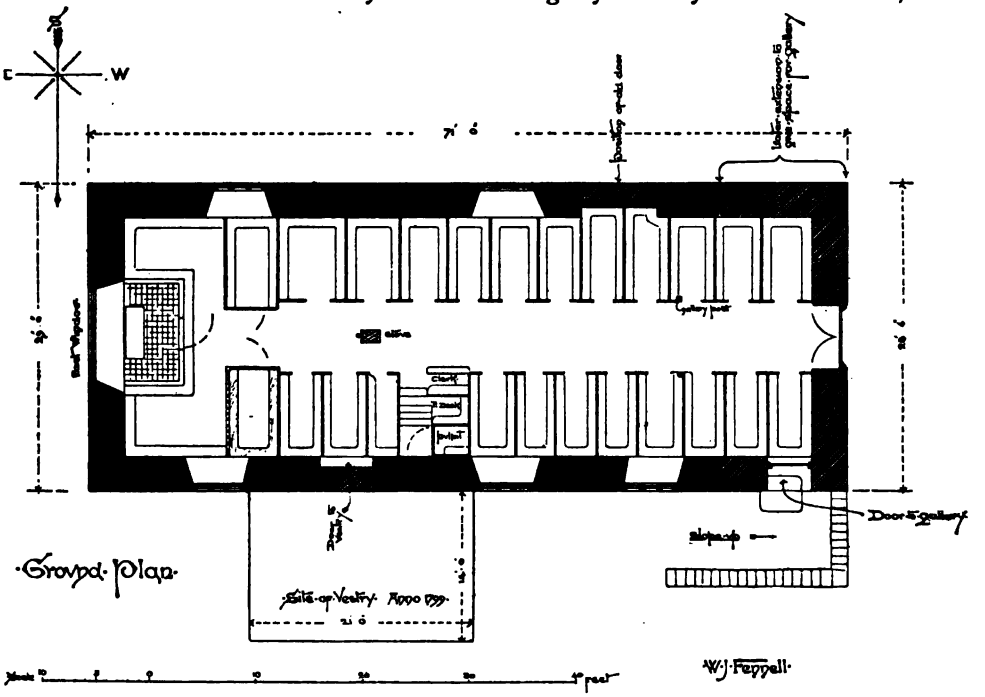
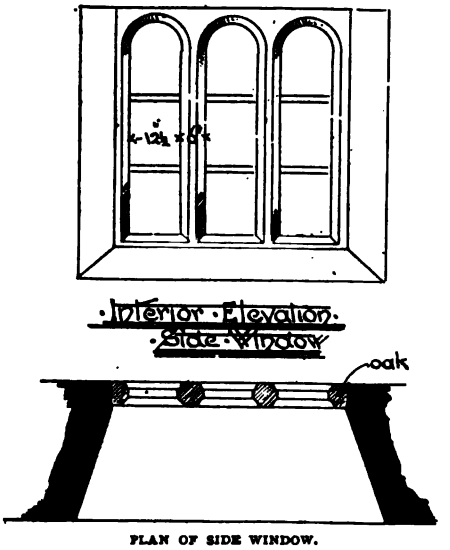
empty sound. The church stands duly orientated on the south side of the county road, in the centre of its graveyard, on the crest of a small hill. It is seventy-one feet long by twenty-nine feet wide,



GROUND PLAN OF THE "MIDDLE" CHURCH.

solidly built of masonry three feet thick, low to the eave, rough-casted and whitewashed; but its details, though scanty, bear the charm of the style which flourished in the middle of the seventeenth century. The windows are constructed of oak, with mullions, transomes, and circular heads, each having three lights, except that in the chancel, which has five, and all are glazed with sheet glass. Entering by the door in the west gable, we see at once the unchecked hand of decay hard at work on what was once a beautiful little country church of a style distinctive and unmatched, our solitary example of a purely Jacobean structure.



PLAN OF SIDE WINDOW.

Our attention is attracted by the old "square" pews, with the

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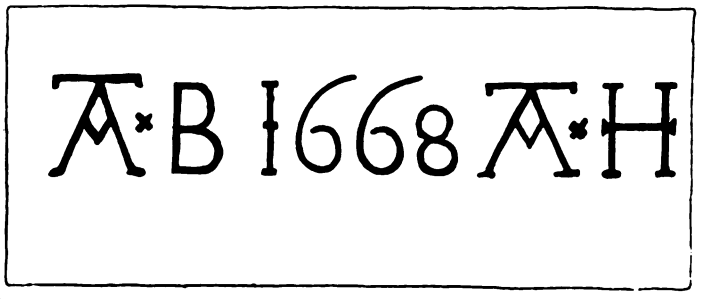
seat running all round, and tall, straight backs. These pews extend along each side wall, and are made of Irish oak, framed and panelled, relieved with fine delicately-worked mouldings, the panels being selected for the rich wavy grain of the oak, and the framing held together with oak pins, all its colour richly toned down by the hand of time. This is doubtless portion of the now long-destroyed great oak forest of Portmore.[1] On the north side, nearly in the centre of the church, stands the old "three-decker" pulpit, also of oak, panelled and relieved with the charming singularity of design peculiar to the Jacobean craftsman. The two front pews are larger and more elaborate in workmanship, and were no doubt set apart for the patrons of the church, although there is a local tradition that the large pew nearly opposite the pulpit was "Lord Conway's pew." It is sad to see how much the old joinery has suffered by the hands of time and man, nearly every pew door having been removed, some being used for wainscot; one, however, has been nailed up against the west gable wall in the gallery, probably because it contains the inscription—

INTERIOR VIEW OF THE "MIDDLE" CHURCH, LOOKING EAST, AND SHOWING THE PULPIT AND PRAYER DESK.
Photo by W. J. Fennell.



[1] The *News-Letter* of 19 April, 1763, contains the following advertisement :—"Sale of Portmore. ! Good old oak in Portmore deer park, scantlings, timber of stables. The bricks likewise."

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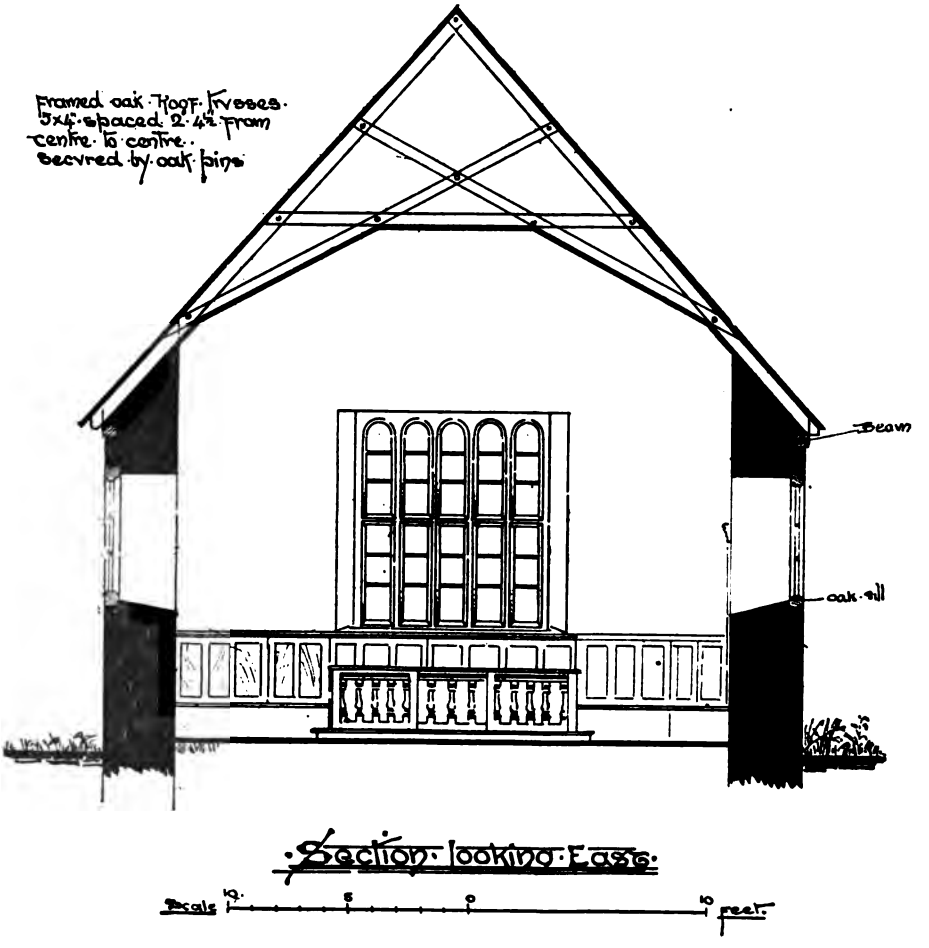
This date was the year of the church's consecration, and the initials may represent the names of the first churchwardens. The chancel rail is comparatively modern, but the east window was boldly worked in solid oak. Here the ivy has forced its way in, and nearly covers the inside of the east wall as well as the outside, making a picturesque effect, but adding much to the general decay. The roof is peculiar,



SECTION OF THE "MIDDLE" CHURCH, SHOWING ROOF.

and worthy of note. It consists of oak rafters five inches deep and four inches thick, framed and trussed together, and held with strong oak pins at the meetings. These trusses are spaced two feet apart, and are sheeted longitudinally over to carry the slates, which are

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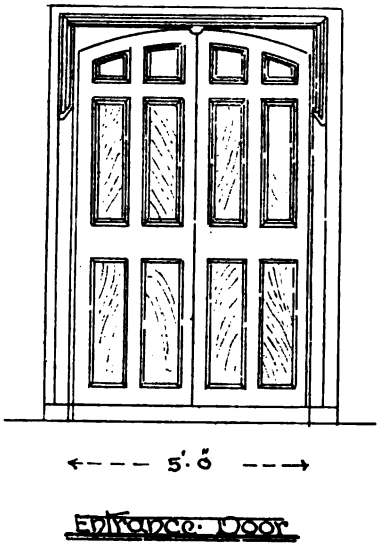
exceptionally small, and appear to have come from Aberdovey, in Wales. At an earlier date oak shingles were doubtless used, and this is borne out by local tradition. In 1791 an applotment was made on the parish of "one penny per acre for the sake of slating the church." The ceiling is lathed and plastered on the underside of the cross timbers of the trusses. This roof seems to carry the conviction with it that it was brought from the old church at Portmore when that building was abandoned, as it is just of such character as would be in keeping with it, and was intended to be open to view on the inside from the plate to the ridge. In fact, it is quite open to conjecture that some of the other fittings were brought from Portmore as well. The examination of this roof, the walls, and the general arrangement of the west end, points to the supposition that the church was at some period subsequent to its foundation lengthened westward by nine feet (*see plan*), for the special purpose of obtaining room for a gallery which now exists, and is entered from the north on the outside by an inclined terrace. The door appears to have been on the south side at one time, but was moved to the west when this extension took place, and the present door replaced in 1808 at a cost of £4 16s. 9d., as appears by the Vestry Records.



WEST DOOR OF THE "MIDDLE" CHURCH.

In no country church could better examples of the conditions under which worship was held two hundred years ago be found,—the great family pews, high and uncomfortable, the old central pulpit in three stages rising one above the other; the wide stone-paved aisle, the small red tiled chancel, and the bell cot on the west gable. The bell, which was rung from the outside, and weighed 13¼ cwt., is no longer there. It was taken down in 1869 by the Rev. Joseph M'Cormick, and sold in Dublin for £6 10s. 6d. It was subsequently re-cast into the bell now in Gilford Church. The inscription on it was—"This Bell is Cast for Portmore by order of Sir George Raidon,

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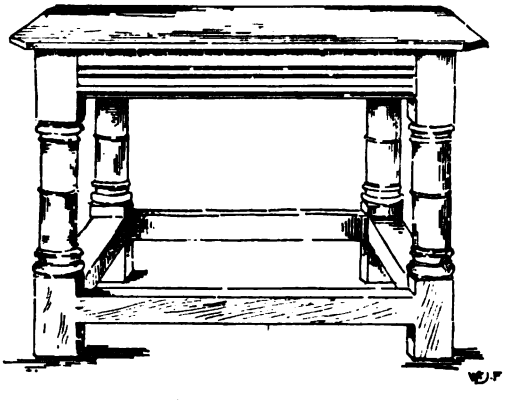
A.N., 1681,"[1] and the Vestry Book records that it had been repaired in 1808 at a cost of £2 16s. 7d. From the roof over the east window the two irons still remain from which hung the "Royal Arms;" they were removed in 1859 to the present Parish Church, and placed on the west gallery, having been taken down by one John M'Ateer at a cost of 1s. 6d. The arms were first removed to Belfast for "painting and gilding" by Anne Coates, of 49, Castle Street, at a cost of £6. These Royal Arms, with lion and unicorn supporters, &c., complete, all as represented during all the Stuart period from 1603 to 1689, are remarkable in many ways, and doubtless date from Charles II.'s time, if not from Charles I. They have the Royal monogram, C.R., and may have been erected at the instance of the garrison in Lord Conway's great castle, when it flourished in all its glory, and its stables had accommodation for two troops of cavalry. The Royal Arms were erected in all Parish Churches in England from the sixteenth century onwards. At first they were hung on the old rood screens, then on the eastern wall, or some other prominent place in the church. Their erection in Ballinderry proves the strong English character of the parish. These arms are now probably just as they originally appeared, for we much doubt if Anne Coates did more than re-touch them. They are painted on a heavy oak panel, with a deep oak-moulded frame, and weigh from 2 to 2½ cwt. The old oak communion table has been removed to the present church, where it is still in use. It partakes of the character of the Stuart period, when the rubric provided for its use either in the chancel or "the body of the church." The font was also there, but has now been restored to the



THE OAK COMMUNION TABLE OF THE "MIDDLE" CHURCH, NOW IN THE PARISH CHURCH.

[1] George Rawdon was the secretary of the first Conway, who died in 1630. In 1641 he held Lisburn against the Irish, who burned his mansion at Brookhill (built by Sir F. Brooke), carrying away £3,000 worth of chattels and plate. In 1665 he was made a Baronet, and obtained large grants of land. He was first married to Ursula, daughter of Sir Francis Stafford, of Portglenone, and secondly to Dorothy, daughter of Edward, second Viscount Conway. He died in 1684, in his 80th year, three years after he had presented the bell to Portmore, and was buried in Lisburn. (Lodge's *Peerage of Ireland*, edited by Archdall, vol. iii., pp. 104-8.)

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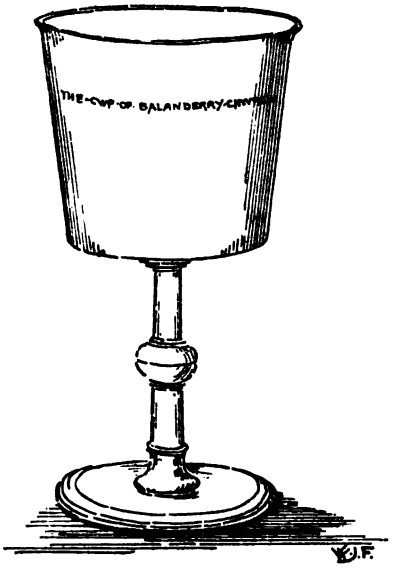
Middle Church, as a new one has been presented to the Parish Church. The pedestal is made out of one solid piece of oak, with a circular stone basin; the cover is also of oak, neatly clasped with wrought iron: both are illustrated in the initial to this article. Only one piece of communion plate is now preserved, being the chalice still in use. It is inscribed—

THE CWP OF BALLANDERRY CHWRCH

and from the hall mark was doubtless locally made about the middle of the seventeenth century. There is only one other relic of interest, and this is a fine oak offertory chest, about four feet long, one foot five inches high, and the same in depth, double locked, containing three compartments inside, the centre one being for the offertory, with a coin slot in the lid, and bearing the date 1706 on the front. This is now in the vestry of the Parish Church, and is illustrated as a tailpiece to this article.



THE CHALICE

It is locally believed that Jeremy Taylor wished to be buried in his new church at Ballinderry, and that a grave had there been prepared for him; but it was not to be—he sleeps his last sleep in Dromore, as he had himself desired, for we are told he said on his death-bed—"Bury me in Dromore"—the cathedral he had done so much for, and his will contained a provision that he should be buried in Ballinderry "in case it should be consecrated before his death." It was not consecrated until 1668, the year after the Bishop's death.

The church has now lost much that made it perfect in early times, but enough remains of its character to make it valuable and full of interest to the architect and the archæologist, as well as to the Irish historian—an interest heightened by the mystic charm that links it with the times and life of that great scholar whose

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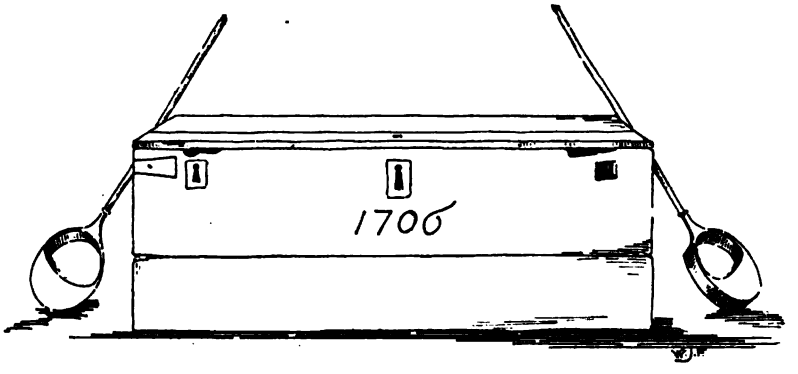
works are "enduring monuments of sacred eloquence," and who, while he laboured in this out-of-the-way spot, and preached in his own little church at Portmore, "gave full reins to his imaginativeness, unmatched alike in ranges of illustration and in opulence of language." It is said "the solemn music of his words, the rich beauty of his imagery in his incidental metaphors, and the tenderness, passion, colour, and force, if not precision of phrase, combine to place these writings by themselves on a level scarce attained by all the Asiatic eloquence of Chrysostom."

To the Rev. Canon Sayers, Rector of Ballinderry, we are much indebted for kindness and assistance rendered to us in the compilation of this paper.



OAK OFFERTORY CHEST, NOW IN THE PARISH CHURCH, WITH THE OLD COLLECTION BOXES.

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The Great Wall of Ulidia;

COMMONLY KNOWN AS

"The Dane's Cast," or "Gleann-na-muice-duibhe."

A Topographical Description by the Rev. H. W. LETT, A.M., M.R.I.A., *with Historical References and Notes by* R. G. BERRY. *Drawings, Measurements, and Illustrations by* W. J. FENNELL.

THIS great rampart, commonly called the "Dane's Cast," also the "Glen of the Black Pig," is a remarkable earthwork, consisting of a wide fosse or trench with a rampart on either side. It extends from Lisnagade, one mile north-east of Scarvagh, in the County Down, to near Meigh, not far from Killeavy and Slieve Gullion, in the County Armagh. This earthwork is not in one continuous line, but in separate portions that stretch from one sheet of water or morass to another similar spot in the valley between the Counties of Down and Armagh, and it may be roughly described as running parallel to the Newry Canal and the Great Northern Railway in that place.

It was partly described in James Stuart's *Historical Memoirs of the City of Armagh*, published in Newry in 1819, and in the *Newry Magazine*, published in 1815. This was done by John Bell,[1] a landscape painter of Dublin, who afterwards followed the occupation of a surveyor in Dungannon. He was the first, and hitherto the only person, who examined and traced the whole length of the "Cast."

It appears from a note in Stuart's *Armagh* that Bell made his survey of the "Cast" specially for that work. There is a tradition in the Reilly family that he arrived at Scarvagh House with this object,

[1] John Bell had a taste for antiquarian studies, and collected a large number of interesting and valuable objects of ancient Irish workmanship, the whole of which were on his death purchased by the Royal Society of Antiquaries of Scotland, and are now preserved in their museum in Edinburgh.

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and started early in the day to examine the "Cast," promising to be back at seven o'clock for dinner; but he did not appear till the small hours of the next morning, having become so enthusiastic in his investigations as to find himself at sunset nearer Newry than Scarvagh.

Our own attention was first directed to the "Cast" by the late learned Bishop Reeves from a railway carriage on a journey to Dublin in the year 1858, when he remarked that the Danes had no more to do with the making of it than we had.

Having made a personal inspection of the whole length of the "Cast," we shall describe it in this paper from north to south as it now exists.

VIEW IN THE "CAST" FROM LISNAGADE RIVER.

Photo by W. J. Fennell.

The "Cast" begins at a stream called Lisnagade river, in a valley between Lisnagade and Scarvagh townlands, half-a-mile west-south-west of the great Lis, or "fort,"[1] that gives its name to the former division. There are no traces whatever of the "Cast" on the north of this rivulet.

The ground south of this rivulet is in Scarvagh townland; it rises rather steeply, and here is the commencement of the "Cast." The fosse is 6 feet deep and 18 feet wide, measured from the top of the ramparts. It is planted with beech, ash, and oak. The line of the

[1] Lisnagade is one of the largest forts in Co. Down, and will be fully described and illustrated in a subsequent number.

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"Cast" up this incline is west-south-west, and it is a little irregular. On the top of the hill, a bye-road from Scarvagh House to Drummiller[1] crosses it.

About 150 yards south of this road, the buildings of a farm-house are erected in the fosse, which has been filled in by levelling the west rampart. There are tokens that the fosse south of this house must have originally been full of water; both ramparts have been levelled at a spot where there is a never-failing spring in the fosse, and on the top of the next hill, on the south, where the fosse is 9 feet deep, a drain has been cut through the west rampart to keep it empty.

THE "CLOUGH-MORE," NEAR SCARVAGH.

Photo by W. J. Fennell.

The "Cast" at 30 yards south of this drain is for 23 yards absent, so to speak; there is for this distance no fosse, merely one broad rampart. This spot is on the very crest of the hill of Scarvagh. It does not seem to be a recent alteration, for through it a modern narrow field drain has been sunk from north to south, evidently to drain the portion of the "Cast" northwards. The portion of the "Cast" which extends from this point to the road from Loughbriclan to Scarvagh is in fairly good preservation, and it is planted with trees. Its site crosses the road at right angles.

[1] In the townland of Drummiller, on the first issued maps of the 6-inch O. S., sheet 33, of County Down, a "cairn" is marked, which was supposed to be Cairn Eochy Lethderg. This was a rounded rocky knoll surmounted by a small heap of stones. It is described in Lewis's *Topographical Dictionary* as "a vast cairn of loose stones 60 feet high and 226 feet in circumference." John Temple Reilly, of Scarvagh House, informed us that he was present, during the construction of the railway line from Scarvagh to Banbridge, when this "cairn" was cut into by the navvies, and it was found to be a solid rock with a slight covering of earth and stones. A most careful search was made for signs of a burial, but none were met with. Close at hand, 300 yards to the south-west, there is a stone called Clough-more—it is marked on the O. S. 6-inch map. It measures 8 feet high and 4 feet across the south face. An old name of Scarvagh was Clogh-na-varley, *i.e.*, Stone of Slaughter, which may have had something to say to a fight having taken place here.

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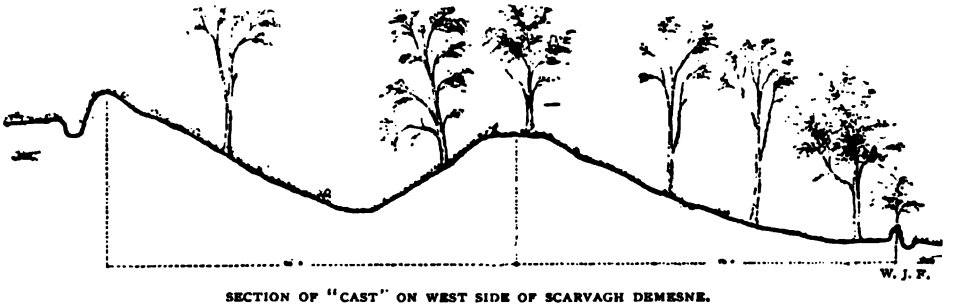
On the south of this road the "Cast" enters Scarvagh demesne, wherein is the venerable and picturesque residence of John Temple Reilly, J.P., D.L., who gave much information and afforded every facility in the exploration of this ancient monument.

The "Cast" runs parallel to the west wall of the garden of Scarvagh House. The fosse here is 8 feet deep, but the ramparts have been entirely removed. This portion is quite level, and has a depth of 3 feet of water in it. A part of the farm offices is built right across the "Cast," which is in a somewhat better condition for a little distance between the yard and the drive. To the south of the drive the ramparts for a distance of 100 yards no longer exist, and the fosse is reduced to a mere trench. Fine beech trees, the growth of two centuries, adorn and preserve the "Cast" in its course through Scarvagh demesne.



SECTION OF "CAST" ON WEST SIDE OF SCARVAGH DEMESNE.

At a point 300 yards from the drive there is a part of the "Cast" where the ramparts and fosse are more perfect than anywhere else, and measure—depth of fosse, 8 feet; width from top to top of ramparts, 40 feet; height of rampart above level of field, 4 feet; width from out to out of ramparts, 54 feet.

The "Cast" keeps a nearly straight line till it reaches the low ground near the canal and railway, which in former times was a morass or narrow lough. For 300 yards before reaching this low ground the fosse of the "Cast" is shallow, having been filled in with the earth of the ramparts which no longer exist. This is its condition on to the lowest level, where the "Cast" suddenly bends at a nearly right angle[1] to the left hand, or south. This angle is only 100 yards from the present county boundary, in the wet marshy meadow that now adjoins the canal.

[1] If a person were tracing the line of the "Cast" from south to north, when he arrived at this angle he would be struck with the abrupt change in the direction. Instead of keeping along the natural boundary between Down and Armagh, it turns at this corner or angle and goes off in a straight line towards Lisnagade, evidently because it had much to do with that abode.

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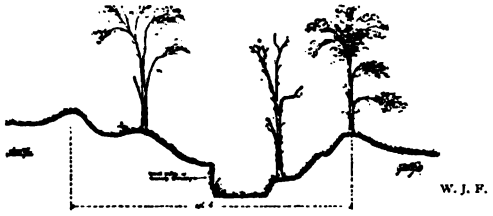
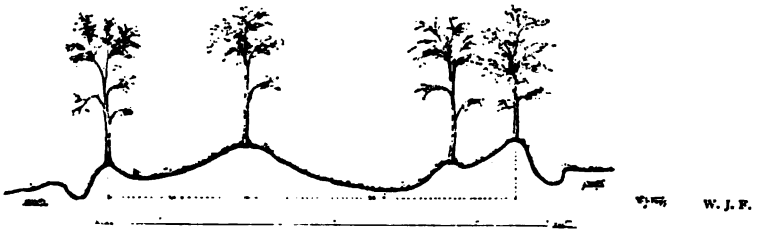
A few yards south from this angle the fosse is 9 feet deep, with the west rampart 9 feet higher than the ground outside. This is owing to the slope of the slight hill, of which advantage was taken by the constructors. And somewhat further on, the west rampart is 14 feet above the meadow, while the east rampart is only 4 feet above the level of the ground. Along this portion[1] the "Cast" is 60 feet wide



SECTION OF "CAST" ON SOUTH SIDE OF SCARVAGH DEMESNE.

from top to top of the ramparts. And it gives the impression that when it was originally excavated the larger share of the earth had been thrown on the west or lower side, where also a defence was more required, the rampart so formed being of greater size than that on the other side.



SECTION OF THE EAST END OF THE "CAST" IN SCARVAGH DEMESNE.

When the "Cast" gets down again to the low ground there occurs a rock right in its course: it is a low knoll, all of solid rock, 100 yards in diameter. The "Cast" comes up clear and deep to it on both sides. There is no trace of a "fosse" round the rock, while it has a slight parapet round the east side. Probably this rock was a fort on the wall, and the line of the "Cast" looks as if it had been purposely laid down so as to get the rock on it.[2]

[1] On the first issues of the O. S. 6-inch map, sheet 33, of Co. Down, the parts of the "Cast" in Scarvagh demesne were named Dane's Cast, while on the modern issues of the O. S. 6-inch maps it is not named, nor even set down as if it were anything differing from the ordinary fence of a field.

[2] While visiting on one occasion this part of the "Cast," we met a native of the neighbourhood who was engaged in making hay in the meadows; his view of the "Cast" was that "the Kings of the Danes lived in Lisnagade, and had this 'Cast' made for a way through which to march their army out of sight of their Irish enemies to Warrenpoint, where they had their ships." The same informant also told us that "there is a cave or cove in the fort at Lisnagade that nobody can ever get into." "Why?" we asked. "Sure for what's in it." "And what is that?" "The owld divil himself." "And is the cave open now?" "No." And the man looked so serious that we thought he believed what he had told us.

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The "Cast" ceases when it reaches what are now meadows that are always flooded in wet weather and in winter, and which of old were part of Lough Shark. There is a hill in these meadows now called "the island" that was formerly surrounded by water; this "island" is in the County Armagh.

Lough Shark,[1] by the west margin of which the Great Northern railway runs from Portadown to Dublin, is sometimes erroneously called by the name of Lough-a-dian. Lough-a-dian was drained at the end of the last century by William Fivey, who owned the townland, and lived in Union Lodge, and its site, which is only 80 feet above the sea level, is now a meadow of rushes and sedges known as the Blind Lough, of which presently. Lough Shark is a sheet of water covering 80 acres; it is one of the head and chief supplies of the Newry Canal, and is fed by a conduit, a mile in length, which conveys the water coming from Lough Briclan.

The "Cast" is next found at the south margin of Lough Shark, in the townland of Lis-na-breague,[2] where it runs up a gentle hill.

The east rampart is in good preservation for the most of the way to the next lough; on the top of the hill a portion has been partially levelled, and at one place the fosse is only 9 feet wide. In other places in the Lisnabreague portion the fosse is 6 to 8 feet deep and 40 feet wide. The whole of the west rampart has been "improved" beyond recognition by agricultural operations, and the face of the fosse on the east or left hand "faced" with small stones as in an ordinary farm fence, which has a very modern look; and the presence of white thorns of no great age, such as are usually planted in similar fences, leads us to the opinion that the facing of stones, such as it is, is not part of the original "Cast."[3] It is chiefly near Lough Shark that these stones are found, and the white thorns are more numerous on the east than on the west face of the ramparts.

For 100 yards at the end of the "Cast" next Lough-a-Dian, or the Blind Lough, the fosse is so much wider than anywhere else along its route, that we consider it to have been enlarged by some farmer taking away the earth at some time. The "Cast" stops at the Poyntzpass

[1] Lough Shark is so named from the great number of pike existing in its waters. The pike is called the "shark" by the people of the neighbourhood.

[2] Lis-na-breague means the false "fort" or residence. There is the site of a "fort" in the townland half-a-mile east of Union Lodge.

[3] The bit of the "Cast" south of Lough Shark is marked "Dane's Cast" on the present issues of the O. S. 6-inch maps. According to the local folk-lore, Finn Macoul was buried in this part of the "Cast." The people of the neighbourhood have a tradition that the "Cast" was built by the Danes for defensive purposes, and that in old times there had been terrible fighting there.

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and Loughbriclan road. There is a cottage on the south side of this road where the "Cast" may once have been, but there are only a few yards between the road and the edge of what once was Lough-a-dian.[1]

We noticed that the "Cast" is laid down so as to utilise the greatest length of Lough-a-dian; on the south it runs up a depression which exists on the side of the hill, where it is now only traceable as a waved stout fence densely packed with aged sloe-bushes.

But when it reappears on the south of the next bye-road to Poyntzpass,[2] the "Cast" has the east rampart all removed, the west rampart alone remaining as a fence, 5 to 8 feet high on its east face, and 4 to 7 feet wide on the top: this forms the division between farms for the length of two fields. Within the last few years even this portion has been reduced by the removal of the earth for "top-dressing."[3]

The "Cast" next runs down to Cornacapple Bog, which is now a rushy, sedgy swamp, 500 yards in length from east to west. It is 110 yards wide where the ends of the "Cast" approach it. This bog lies in a deep hollow, and formerly had a level of water 10 or 12 feet higher than now, as there is not a trace of the "Cast" at that height for 100 yards on the north and south.

On the south of Cornacapple Bog the townland is Killysavin. The fosse is in fairly good preservation, 6 to 8 feet deep from the bog-side up the hill, with portions of the ramparts in a few places. There is the site of a large "fort," or lis, a quarter of a mile west of the "Cast," between Cornacapple Bog and Poyntzpass. This is the only "fort" lying at all near the "Cast" on its west side.[4]

From the top of Killysavin hill down to the Poyntzpass and Rathfriland road[5] the site of the fosse is occupied by a lane to a farm-house, and in the depression for 70 yards next this road a "filling," 6 feet high, has been constructed by the fosse being filled in and raised, with earth brought from the cutting of a hill on the bye-road at a very recent date.

[1] In Loughadian there formerly existed a crannoge, and near it a dug-out boat was found when the piles were being taken out some years ago. The townland of Loughadian begins at a drain in the middle of the Blind Lough, and extends south to the middle of Cornacapple Bog, where Killysavin townland commences.

[2] On a map by Herman Moll, dated 1714, Poyntzpass is called Fenwick Pass.

[3] We noticed *Melampyrum sylvestris* growing in profusion—most unusual profusion—along the top of this part of the rampart. It is a plant that does not agree with cultivation, and must have a habitat that has been undisturbed for centuries.

[4] A short way to the east of Cornacapple Bog there are the remains of a rath.

[5] The portions of the "Cast" north and south of this road are marked on the O. S. 6-inch maps, sheet 40, Co. Down, and are the only portions which are marked or named on the O. S. 1-inch maps.

(To be continued.)

NOTE.—A large map, fully setting out the position of this great earthwork, will appear with the continued portion.

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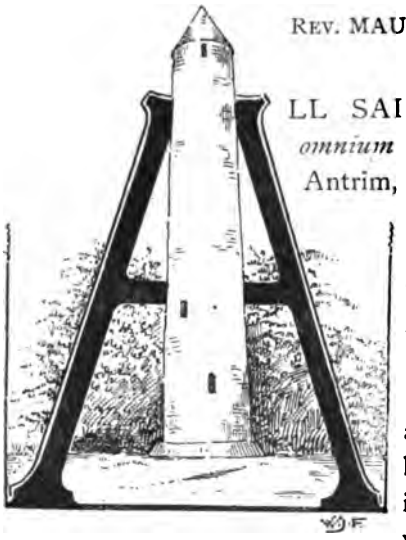
Antrim Parish Church for Three Hundred Years.

BY THE
REV. MAURICE H. FITZGERALD COLLIS, B.D.,
VICAR OF ANTRIM.



ANTRIM ROUND TOWER.

ALL SAINTS' CHURCH, called *Ecclesia omnium sanctorum*, the ancient church of Antrim, was situated in the townland of Steeple, near the Round Tower. We find the names of several early vicars in Reeves' *Ecclesiastical Antiquities*, the first being Wm. Proketour in A.D. 1380.

The modern church, with which alone we are here concerned, was built in 1596, according to the date inscribed on the corner-stone, and with this date the Elizabethan windows correspond.

It was probably built at the time that the modern town of Antrim was formed on the river Oven-na-View, or Six-Mile-Water. This town was called Gall Antrim by the native Irish of the old town, and was the town of the English and Scotch settlers. The modern church being thus 300 years old, it seems suitable that this year a short sketch of its history and its incumbents should be given, where materials are forthcoming.

I cannot ascertain who was the first vicar of the new church in 1596. Ulster was at that time convulsed with tumults, and it is possible that no regular incumbent was appointed until early in the seventeenth century. That there certainly was one then we find from the Inquisition held in Antrim, 1605, which states: "And that there is also within the said mears and bounds of the same Tuogh (Moy-

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linny), the Parish Church of Antrim, in which there is likewise an endowed Vicarage, whose presentation, nomination, and advowson belonged to the said late Queen (Elizabeth), and now belong to the present Lord King in right of his crown. And the Vicar there, in right of his Vicarage, receives yearly a third part of the Tithes of six Townlands in that Tuogh, and all alterages of the same." The first incumbent, however, of whom any record has been found is John Ridge, who was inducted vicar 10 July, 1619. He was ordained

ANTRIM PARISH CHURCH. *From a photo by the Rev. T. W. Harpur.*

deacon by John, Bishop of Oxford, 8 March, 1611, and priest by the same Bishop, 7 June, 1612. Sir Arthur Chichester was patron of the living, which at that time was worth £40 per annum. In the Ulster Visitation Book we find under the date 1622:—"Antrim. (Minister) John Ridge, M.A. (Observations) Resident and serveth the cure; church and walls newly erected."

John Ridge was a Puritan, and he advanced in those views until he was ejected for non-conformity by Bishop Leslie in 1636, together with four other Puritan clergy who held livings in the united diocese

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of Down and Connor. These five refused to sign the canons of the Church in accordance with the Order of Convocation made at that time, and Bishop Leslie, after privately conferring with them, at length ejected them, saying, "The Church hath no need of those who do not know how to obey her." In an account of the visitation held in Belfast 10 Aug., 1636, we are told that the Bishop held the following conversation with Ridge :—

BISHOP—"Mr. Ridge, melancholy causeth many fears; a melancholy man will be afraid of his own shadow, and you are and have been a melancholian."

RIDGE—"Melancholy is a natural cause, and cannot work spiritual effects, it cannot give light in spiritual things. I am ready to give reasons of abstinence. Besides, I find no fears in me in any other things. If I were lead by fears, methinks the fear of losing my means, my liberty, my estimation, and to be called a contemner of laws as we most undeservedly are called, should draw me to conform, and not be run upon by these fears that are fearful to one that is run upon by natural fears."

During his incumbency, Ridge founded monthly religious meetings in Antrim, his object in doing so being to control the religious enthusiasm which had been begun at Oldstone under James Glendinning, formerly incumbent of Coole or Carnmoney, who afterwards embraced many strange doctrines, and ended by setting off on a visit to the Seven Churches of Asia. This movement took place among the English and Scotch settlers of the district of the valley of the Six-Mile-Water. Livingstone (quoted by Reid, vol. i., p. 125) gives an account of these meetings held monthly at Antrim.

They met on the first Friday of the month, and had "a great and good congregation, and that day was spent in fasting and prayer and public preaching." Two preached in the morning and two in the afternoon. The nights before and after Friday were spent in consultation; "people thought it sweet and easy to come 30 or 40 miles to these meetings," at which the Holy Communion was administered.

Some of these clergy were Scotch Presbyterian ministers, at whose ordination Bishop Echlin of Down, or Bishop Knox of Raphoe, had officiated, and who had been inducted by them into these livings.

Sir Hugh Clotworthy, of Antrim, was, we are told, "very hospitable to the ministers who took part in that work; and also his worthy son, the first Lord Massereene, with his mother and spouse, both of whom were very virtuous and religious ladies, did greatly countenance the same" (Blair).

Sir Hugh was in Antrim as early as 1603; his wife was Mary, daughter of Roger Langford, of Muckamore, and the wife of Lord Massereene was Margaret, daughter of Lord Ranelagh. I find from a note in a collection of papers relating to the family in the Library of Antrim Castle, that the two ladies were "buried in ye church of

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Antrim," and that Sir John Clotworthy, first Lord Massereene, was buried in Lord Ranelagh's vault in St. Patrick's Cathedral, Dublin, September, 1665.

John Ridge bore a high character amongst his neighbours; he is called by Blair "the judicious and gracious minister of Antrim," and Livingstone says of him, "he used not to have many points in his sermon, but he so enlarged those he had that it was scarcely possible for any hearer to forget his preaching. He was a great urger of charitable works, and a very humble man." We find that he was present at the deathbed of Stewart, "the grave and eminently godly minister in the Church of Ireland" at Donegore,[1] who, before he died, foretold that the wars about to rage in Ireland would be "worse than the German wars," and that Donegore would be more thickly covered with nettles than ever it had been with people that came to hear the Word of God. This prophecy, as the devout Puritans present did not fail to point out, was duly fulfilled. After being ejected from the incumbency of Antrim, Ridge went to Scotland, and with the other four who were ejected at the same time was hospitably entertained by David Dickson, the minister of Irvine, in Ayrshire, with whom he remained, being occasionally allowed to preach in his church, until he died there, we do not know how long afterwards.

On 16 March, 1636, Richard Shuckburgh, B.A., was inducted Vicar of Antrim. He was ordained deacon 24 Sept., 1615, and priest 16 Mar. $16\frac{15}{16}$, both by Thomas, Bishop of Peterborough. He was also Dean of Connor and Rector of Carrickfergus, having been admitted to both posts 4 July, 1628. He is called "Chaplain to the Chancellor" in *Liber Hiberniæ*, ii. 107. He was also admitted Rector of Squire (Skerry) and Rathcavan, 23 Dec., 1633. He had formerly been Rector of Ahoghill, admitted 7 Oct., 1629, but he had vacated it in 1633. The Shuckburghs were and are a Warwickshire family. He did not long enjoy the emoluments of the vicarage of Antrim, for in 1637 Richard Head was admitted vicar. He had been, 25 Feb., 1633, admitted by James (Ussher), Archbishop of Armagh, on Royal Presentation to be Vicar of Ballyprior, &c., in Insula Magee. He lived in troublous times, and how long he continued to hold the living of Antrim we cannot tell. Antrim Church was burned, with the town, by General George Munro in 1649, only a few houses escaping. The church was soon repaired, and during the Commonwealth various Independent ministers officiated in it.

[1] Fleming: *Fulf. of the Scripture*, i. 444–6.

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There is a curious account of a public discussion in Antrim between Dr. Taylor, a learned Independent minister who had formerly been a Presbyterian, and one Andrew Weeke[1] or Wyke, an Anabaptist, for the one part, and Adair and other Presbyterian ministers for the other, taken from the Adair MS., in *Reid*, vol. ii. (Killen's edition), p. 166 ff.

Weeke was preaching in the church when his opponents arrived after having been invited by him, and he pointed them out as "disturbers of the peace." Adair says of him that he was "void of human learning, never educated that way, but a tradesman and imprudent."

Archbishop King was born in Antrim in 1650, and was the son of an Antrim merchant. The late Bishop Reeves possessed a MS. autobiography of him in Latin.

We find at the "Inquisition held at Antrim, 23 Oct., 1657," the following entry:—"Antrym. Anciently a Rectory belonging to the Abbey of Kells. Church in Repair, and stands conveniently for Resort. Mr. Clynton Maud is present Incumbent, and receives the profits of the Vicarage."

Whether Clynton Maud was episcopally ordained or not I cannot ascertain, but we find that one Clynton *Maunde* was a settler in Co. Fermanagh in the time of James I. under John Sedborough, who had the grant of the small proportion of Latger, Barony of Clankilly. Maunde did not take the oath of allegiance, and sold his holding to a "mere Irishman, Rosse M'Gil Patrick M'Gwire." This probably happened about the year 1650. It is just possible that this was the same man, and that when "time had brought about its revenges," Clynton Maunde was recognised and preferred by Cromwell. This is confirmed by the fact that the name with this spelling occurs at the foot of the address of ministers assembled in Dublin to Henry Cromwell in May, 1658. See *Reid*, vol. ii., appendix vii.

James Cuningham, son of the Rev. Robert Cuningham, of Holywood, probably succeeded Maud. "He was a young man of polite literature and good address. He happened to pay a visit to the family of Sir John Clotworthy at Antrim, who were so much taken with his pleasing manners and other accomplishments that shortly after, upon the death of their former minister" (MS. *History of Presbyterianism*, quoted in Smith's *Historical Gleanings*, &c.), they

[1] Andrew Weeke was "lecturer" at Lisburn under Cromwell, and was he of whom Bishop Jeremy Taylor said, when he was sent to Lisburn, that he did not like "where a Presbyterian and myself shall be like Castor and Pollux, the one up and the other down." This same Weeke, as an "encouragement," obtained 100 acres of the See lands of Dromore, as well as other grants from the Irish Privy Council.

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brought it about that he was appointed to Antrim, and Sir John Clotworthy also made him his chaplain. Cuningham was ejected from the incumbency at the Restoration, but continued as a Presbyterian minister in Antrim until he died in 1670. His tombstone is to be seen near the north wall of Antrim Church, and the inscription is as follows:—

SUPEREST POST PROELIA
PALMA.
HERE LYETH THE BODY OF
THAT LEARNED LABORIVS
AND PIOVS SERVANT OF JESVS
CHRIST MR. JAMES CVNINGHAM
SOMETIME MINISTER OF THE
GOSPEL IN ANTRIM WHO
DEPARTED THIS MORTALL
LIFE THE 2 OF OCTOBER
ANNO DOM. 1670. ÆTAT [ ]

In 1663 Robert Law was made vicar. He was probably Precentor of Dromore in 166$\frac{4}{5}$.

In 1666 William Dowdall became vicar, and in 1670 he was also made Vicar of Drummaul.

On 12 April, 1671, George Evans, presented by Viscount Massereene, was admitted vicar. In his time Thomas Gowan came to Antrim as Presbyterian minister. The latter was a learned man, and wrote several Latin treatises, and also conducted an Academy in Antrim in conjunction with his more famous contemporary, John Howe. He was licensed by the Bishop to preach in Antrim Church, and the local Presbytery also consented to his doing so, but on three conditions:—"1. That the people who own him be not ensnared to countenance the liturgy. 2. That they do not profane the Sabbath by attending at the church door while it is reading. 3. That a considerable number of the people do not absent themselves from the public ordinances [of the Presbytery]." Thomas Gowan died in 1683, and his tombstone may be found near Cuningham's, bearing this inscription:—

BEATI IN DOMINO MORT[VI]
HERE LYETH THE BODY OF
THAT LEARNED LABORIVS
AND PIOVS SERVANT OF JESVS
CHRIST MR. THOMAS GOWAN
SOMETIME MINISTER OF THE
GOSPEL IN ANTRIM WHO
DEPARTED THIS MORTALL
LIFE THE 13 OF SEPTEMBER
ANNO DOM. 1683. ÆTAT 53.

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John Howe came to Antrim in 1671 or 1672. He was born in 1630, and was the son of the incumbent of Loughborough, in Leicestershire, who had been presented to that living by Archbishop Laud. Howe became a Fellow of Magdalen College, Oxford, c. 1650. He came to Antrim with his whole family on the invitation of Lord Massereene, and remained there for about five years. "While at Antrim," says Dr. Calamy, his biographer, "he was treated with all imaginable respect. His great learning and Christian temper (together with that lord's interest and influence) procured him the particular friendship of the Bishop of the Diocese, who (together with his metropolitan), without demanding any conformity, gave him free liberty to preach in the public church in that town every Lord's Day in the afternoon; and I have been informed that the Archbishop, in a pretty full meeting of the clergy, told them frankly that he would have Mr. Howe have every pulpit (where he had any concern) open to him, in which he at any time was free to preach." The Archbishop at that time was James Margetson, and the Bishop of Down was Roger Boyle. Some of Howe's best known works were written in Antrim, and at least one of them is dedicated to Lord Massereene.

On 10 Feb., 1679, John Humble was instituted by Wm. Dowdall to the incumbency of Antrim. He was presented to the living, together with that of Templepatrick, by Rd., Earl of Ranelagh. He was also Vicar of Drummaul and Duneane, Rector of Crankill, and Curate of Ballyrobert and Dowagh. He held also, by faculty dated 27 Oct., 1679, the Rectory of Donagh in Derry Diocese. He was still rector of the latter parish in 1693, and William Kilpatrick was his curate there. John Humble died in 1719. He is stated to have been nephew of Sir William Humble, of London (created a baronet 1660), and went to Ireland as chaplain to the Lord Lieutenant, and from him is descended the family of Sir John Nugent Humble, of Cloncoskoran, Dungarvan. (See Burke's *Baronetage.*)

In 1701, Humble was succeeded by John McLeane, who also held Drummaul. The parochial records of Antrim begin in 1700, and MacLeane's name frequently appears in them, and also the records of the baptism of several of his children. In his time Madame Abigail Parnell, a friend of the Massereene family, presented the massive silver Communion Plate to Antrim Church. The inscription on both the Flagon and the Chalice is—"The gift of Madame Abigall Parnell to ye Parish of Antrim, 1701." The large Paten substitutes the word "Church" for "Parish," and has no date. The

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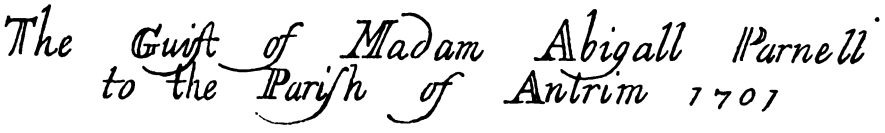
smaller Paten forms a cover for the Chalice. From a copy of Abigail Parnell's will, dated 21 Nov., 1713, and proved 1716, we find she was widow of Thos. Parnell, late of St. Martin's-in-the-Fields, London, and that her maiden name was Barrow. She left various legacies, among which was one to her goddaughter, Abigail McLeane, £5;

SILVER CHALICE, PATEN, AND FLAGON OF ANTRIM CHURCH.
Photo by the Rev. T W. Harpur.

to her godson, Skeffington Bristow, £5; she also orders her executor "to pay £15 to enlarge the Communion Plate of said Church as shall be directed by Lady Massereene;" to the Rev. Jno. McLeane, £10. Lady Massereene was appointed residuary legatee, and was requested "to buy some token to be given to Lord Massereene as a small mark of the honour and affection I have had for him."



FAC-SIMILE OF INSCRIPTION ON COMMUNION PLATE.

In the parochial register, under date 1710, the following entry occurs:—"The Right Rv^d. Father in God Edward, Lord Bishop of Down and Connor, and the Right Honble. Mary Skeffington, daughter to the Right Honble. Clotworthy Lord Viscount Massereene, married April 20, 1710."

This was Bishop Smith, appointed in 1699 at the age of 34. Miss Skeffington was his second wife, for the entry of the burial of his

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daughter, "Mrs. Mary Smith," occurs under date 11 May, 1710, a few days after the marriage of her father.

The entries in the register are only occasionally signed by the officiating clergymen; it is not, therefore, easy to find out which of the numerous names thus occurring were curates of Antrim, for even when the names are given the degree or the name of cure is omitted.

The baptisms of John McLeane's children which occur are the following:—Rachel, baptized 30 August, 1701; Clotworthy, 13 July, 1703; Anne, 21 Dec., 1704, buried 27 April, 1705; Charles, 21 April, 1706; James, 11 Aug., 1707. We find that a Rev. James McLeane was incumbent of the Island of Rathlin, 1740-1747.

John McLeane was succeeded, 30 July, 1715, by Joseph Finiston, who held the living for 43 years, until 1758. His name appears in the inscription on the posts of Antrim Churchyard.

"The Revd.
Mr. Joseph Finiston,
Minister.
Thos. Bell, Jon. Finlay,
Churchwardens.
Anno Dom. 1733."

From this we may reasonably conclude that the present gateposts were erected at that date. Joseph Finiston was evidently a careful and accurate man. We come upon the following note in the parish register in 1716, the year after his appointment. "This Register being in ye hands of James Walker, then Parish Clerk, and finding Marriages, Christenings, and Burials irregularly entered therein, I took it from him with design henceforward to make ye proper entries." This note is in Joseph Finiston's handwriting, which continues to be seen until 31 Jan. 1756, when a blank occurs in the records until 20 July, 1828, a period of 71½ years. His accuracy is further illustrated by the fact that in each case of the registration of his 13 children he adds the hour and minute when they first saw light. Another entry is:—"26 March, 1737, Dorothy, ye daughter of Capt. Charles Bristow and Dorothy his wife, priv. bapt. April 10, sd child brought to church and all things p'formed as ordered in that case," or in a similar entry, "all things p'formed according to ye Rubrick." Another entry states—"Robert Harley, a glover in Antrim, a member of ye established church, married to a presbytr. wife, had his child, born

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this year, 1737, Bapt^ed. by Mr. Doughal, a Presby^tr. min^r. s^d. Harley pretending he gave way to it because he could not get gossips."

The first entry which mentions Finiston's name is this :—"26 Aug., 1715, Catherine, Daughter to the Rev^d. Mr. Joseph ffiniston and Dorothy his wife, Bapt. by Rev. Johan McLeane." The last entry containing his name is this—" 10 Aug., 1740. Josepha, ye daughter of the Rev. Joseph Finiston and Dorothy his wife (christened)."

The following entry also occurs:—" 30 Oct., 1746. The Rev. Wm. Williamson and Mrs. Frances Finiston, both of Antrim, by the Rev. and Hon. Jno. Skeffington (married);" and " 15 June, 1753, Mr. Wm. Shaw, of the parish of Killead, and Miss Charlotte Finiston, of the parish of Antrim, by the Rev. Wm. Williamson." Williamson's name appears frequently in the records from 1742 onwards, and he was certainly curate of Antrim from 1745–1757. The Rev. John Skeffington above mentioned also officiated at various offices between 1743 and 1750.

(To be continued.)

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Early Notices and Engraved Views of the Giant's Causeway.

By ROBERT M. YOUNG, M.R.I.A.

AT the present time, when the attention of the public has been so much attracted to the Giant's Causeway, some description of the early visits of travellers to this wonderful natural curiosity, and of the first engravings of it published, may prove of interest.

The origin of its name may go back to that semi-fabulous era beyond the domain of authentic history, when the renowned Fenian hero, the Fingal of Ossian, Fin-ma-Coul of the later tales, crossed to Ireland after subduing the Highlands with his mighty comrades. They landed on the basaltic pillars henceforth to be termed the Causeway of the Giants or Pirates; in Gaelic, Clocán na b-Fómharaigh.

According to O'Brien, this name is derived from fogh=plundering, and muir=sea, Fomor signifying pirate or giant (*Ulster Journal of Archæology*, vol. i, p. 110).

In any case, the name of Giant's Causeway has an unknown antiquity, and it is remarkable that in the South of France the title "*Pavé des Geans*" is applied to somewhat similar masses of basalt.

No mention is made of this marvellous work of Nature in the *Four Masters*, the *Chronicon Scotorum*, or the *Annals of Ulster*, nor does any mediæval author apparently allude to it, although other objects of curiosity in Ulster are described, as St. Patrick's Purgatory and the alleged petrifying waters of Lough Neagh.

The learned antiquaries of a later date—Camden, Boate, and Ware—alike seemed ignorant of its existence. Equally do the geographical map makers—Mercator (1594), Speed (1610), and others, down to the 18th century—omit it in their various publications. Speed shows Dunluce Castle, the river Bush, and "Dunserke," viz.,

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Dunseveric, all which appear in the later maps. In 1691, Laurence Eachard published *An Exact Description of Ireland*, with five maps and an Index of all the Provinces, Counties, &c., to serve for a Geographical Dictionary; but there is nothing said of the Causeway. So late as 1727, when *Les Délices de la Grande Bretagne et de l'Irlande* was published in 8 vols. at Leyden, no mention occurs of its existence.

A more remarkable circumstance, however, is its omission by Richard Dobbs in his description of the natural features of the County Antrim, which he wrote for Pitt's Atlas in 1683. This was printed for the first time *in extenso* in the Rev. George Hill's *Macdonnells of Antrim*. Dobbs mentions Dunluce, Bushmills, and Ballycastle, and was particularly fond of natural history and mineralogy. It may be possible that he had intended to add an account of the Giant's Causeway to his other notices of County Antrim, but certainly he has not done so.

This strange omission of any mention of such a remarkable natural phenomenon is the more curious, when we consider how very fond our ancestors were of tabulating natural wonders, and how many pages in old books are filled with descriptions of trivial objects of interest.

As far as we can ascertain, the first published description of the Giant's Causeway appeared in the *Philosophical Transactions* for April, 1693 (No. 199, p. 708), in the form of a communication from the pen of Sir Richard Bulkeley, of Dunlavin, County Wicklow. (He was an early member of the Royal Society, and contributed to it several papers: one on "Growing Maize in Ireland," and another "On a New Sort of Calesh." This was a carriage so constructed that it was almost impossible to upset it; but John Evelyn mentions that it would only hold one person, was ready to take fire every ten miles, and created an insufferable noise.)

As the letter is the first on the subject, it is given here *verbatim*.

"*Part of a letter from* Sir R. B. *S.R.S. to Dr. Lister, concerning the* Giant's Causway *in the County of* Atrim *(sic) in* Ireland.

"Old Bawn, Apr. 24, 1693

"——— Concerning the Giant's Causey. Prolixity in a Philosophical Description I'm sure you'l pardon; for I was very exact in getting it from a person that was *rei compos*, perhaps *peritus;* a Scholar (a Master of Arts in *Cambridge*) and a Traveller, who went on purpose the last Summer with the present Bishop of *Derry* to see it. It is in the County of *Antrim*, about 7 miles East of *Colrain*, and 31 Miles to the East of the mouth of the River of *Derry*. The Coast there is

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a very great height from the Sea, but rising gradually on the Land side to the edge of the Precipice, it is all cover'd with an excellent sweet Grass; when you come to the Precipice, there is no going down there it is so perpendicularly steep, but with much Labour and some Hazard it may be climb'd up. By other ways and windings one comes down to the *Strand;* in which, from the foot of this Precipice, there runs out Northward, into the Main Ocean, a raised Causway of about 80 feet broad, and about 20 feet high above the rest of the *Strand;* its sides are perpendicular, it went on above two hundred foot to the Sea-Water; that is, it was so far in view; but as he was there told, it did not advance much farther, under the Superficies of the Water. This whole Causway consists all of Pillars of perpendicular Cylinders, Hexagones and Pentagones, of about 18 and 20 Inches Diameter, but so justly shot one by another, that not anything thicker than a knife will enter between the sides of the Pillars. The Pillars do not consist of Joints, as you were informed, but each Cylinder is one solid piece, only indeed in breaking it breaks cross-wise or Horizontally, and not length-wise which we commonly call splitting; and it is by its thus breaking that the Texture of the middle of the Caus-way is discovered; for pieces have been broken from many of the Cylinders that are in the middle (pieces of unequal lengths) whereby one sees (so deep) the perpendicular sides and edges of the circumjacent Cylinders. [Pardon the Impropriety of the Word.]

"That the Cylinders do not consist of Joints, is manifest from this, that the pieces so broken off, have their bottoms as often convex or concave as flat and even; and many such pieces there are lying loose upon the sand of the Shore; which the sea has washed down from it. When one walks upon the Sand below it, the side of this Caus-way has its Face all in Angles, the several Cylinders having some two, some three of their sides open to view. This gentleman, though he had no Notion of *Astroites*, yet believes them all to be natural, because there is no other sort of Stone or Rock there: Nay, that very vast high Precipice does consist all of Cylinders; tho' some shorter and some longer (whereby you may now understand it is not impossible to climb it up, as by steps, tho' irregular ones) and all the stones that one sees on that Coast, whether single or in clusters, or that rise up any where out of the Sand, are all Cylinders, tho' of never so different Angles; for there are also four-Squared upon the same Shore. This Causway runs out into the Northern Ocean, having no Land over against it any where. This is all I can now tell you of it, and from this imperfect Description you may form what Queries you think fit. I dare not promise you that I shall go to see it this Summer (it being full seven score miles off) tho' I have a great Temptation as well as Desire so to do; but if I do not, I can get your Queries wel answered upon the place."

Dr. Martin Lister (1638? 1712), to whom this letter was addressed, was a naturalist, and versed in mineralogy according to the times. He was the first to suggest the making of geological maps, and adopted Ray's view as to the organic origin of fossils.

The second description printed on the subject of the Giant's Causeway was embellished with the first engraved view ever published. It appeared in the *Philosophical Transactions* for July and August, 1694 (No. 212, p. 169).

It is entitled, "*An Account of the* Giant's Causeway, *in the North of* Ireland: *By the Reverend Dr.* Sam. Foley. *With Answers to*

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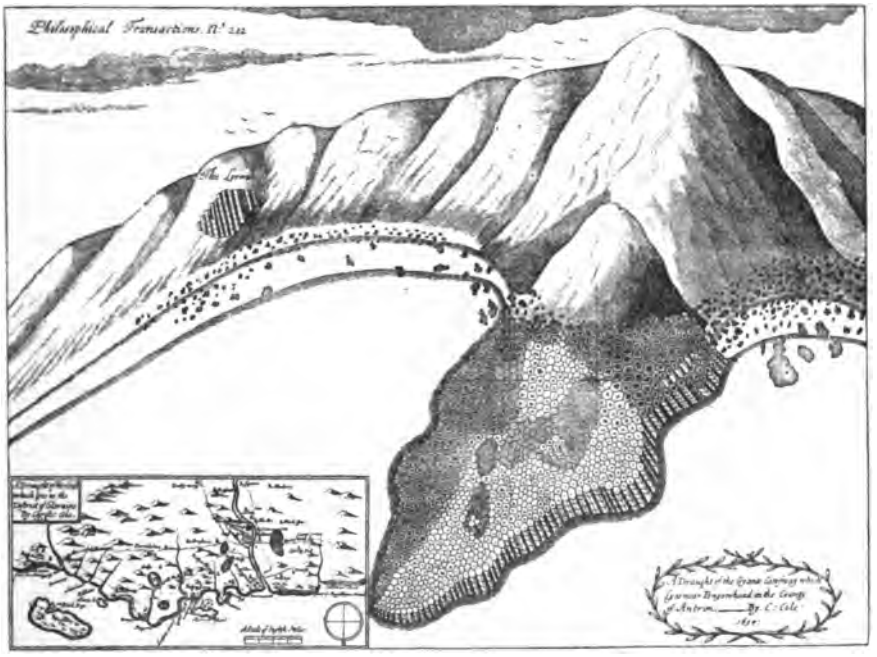
several Queries proposed by Sir Richard Bulkeley *relating to the same; and Notes thereupon, serving for further Illustration thereof: By* T. Molyneux, M.D., S.R.S."

Dr. Samuel Foley (1655–1695) became Bishop of Down and Connor in 1694, and died the succeeding year at Lisburn, where he is buried. He had probably been asked to visit the Giant's Causeway by his friend Dr. Thomas Molyneux, who would also naturally be anxious to get a drawing of the place, as he had never seen the locality himself. The annexed reduced *fac-simile* of the engraving



The first Engraving ever published of the Giant's Causeway. Size 16in. by 12in.
DRAWN BY C. COLE, 1694.

is particularly interesting as the first of the long series of Giant's Causeway views. Bishop Foley thus explains its nature in a note at the end of his remarks:—

"I have annext two Figures, drawn by Mr. *Cole*, Collector in those Parts; one of the Causway, the other of the adjoyning Sea-Coast; which will make the whole much more Intelligible, and to these I refer you. He tells me he has not drawn the Causway as a Prospect, nor as a Survey or Platform, which he thought would not answer his Design, and that he has no other name for it but a Draught, which he took after this sort: He supposed the Hills and Causway, &c., Epitomised to the same height and bigness the Draught shews them, and this he fancied the most Intelligible way to express it."

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It will be observed that the view is very conventional, but shows two pathways, one on the extreme right towards the west side.

The learned Bishop's account is more accurate than the description by Bulkeley's Cambridge graduate, as he recognises the peculiar structure and jointing of the columns. He writes of them :—

"The pillars are some of them 15, some 18 inches, some two foot in Diameter, none of them are one entire Stone, but every Pillar consists of several Joynts or Pieces, as we may call them, of which some are six, some twelve, some eighteen Inches, some two Foot deep. These pieces stand close one upon the other, not joyning with flat surfaces ; for when you force one off the other, one of them is always concave in the middle, the other convex."

He adds to his description, which occupies three quarto pages, his

"Answers to Sir Richard Bulkeley's Queries relating to the Giant's Causeway, wrote down when we were upon the Causway." "Whether any of the Pillars are Hexagons, or whether there be any Squares, or whether they be all Pentagons only?"

is the first of these nine queries, and a fair example of them.

His communication was supplemented with "*Some Notes upon the foregoing Account of the* Giant's Causway, *serving to further Illustrate the same. By* T. Molyneux, M.D., S.R.S."

(Sir Thomas Molyneux, Bart., of Castle Dillon, Co. Armagh, was one of those remarkable men of science who did much to advance learning in Ireland at the close of the seventeenth century. His fame has been overshadowed by that of his patriotic brother William, author of the famous *The Case of Ireland's being bound by Acts of Parliament in England Stated*, who had also done much to obtain information relating to Ireland for Moses Pitt's intended Atlas. Their father was Samuel Molyneux, Master Gunner in Ireland at the time of the war in 1641. Thomas entered T.C.D. in 1676, and after graduating M.A. and M.B. started for Leyden to study medicine further. On his way through London he met at the Royal Society the leading scientists of the time, including Newton and John Evelyn ; John Locke he knew at Leyden. He was elected F.R.S. in 1687, and commenced practice at Chester, but removed to his father's house in Dublin in 1690. He succeeded so well that in three years he was able to buy an estate of £100 per annum. In addition to his contributions to the Royal Society on the Causeway, he published the first scientific description of the Irish Elk *(Cervus Megaceros)*, "A Discourse concerning the Stags' Horns frequently found underground in Ireland," in 1696 ; "An Account of an Elephant's Jaw found at Cavan," in 1715 ; and "A Discourse on Danish Forts," in 1725. He was painted by Kneller at London in 1699. He gained the positions

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of State Physician of Ireland, 1715, and Professor of Medicine, T.C.D., two years after. Created a baronet in 1730, his descendants are still seated at Castle Dillon, Co. Armagh. In 1733 he died, and a fine statue by Roubiliac marks his tomb in Armagh Cathedral.)

Molyneux commences his voluminous notes as follows:—

"This mighty large Pile of Stony Columns that goes under the Name of the *Giant's Causway*, I take not only to be as Remarkable a Natural Curiosity of its sort as this *Country* affords, but perhaps as may be met with in Europe: For I cannot well imagine, that if a Fossil so extraordinary in its kind were to be found in any of these more Civilized Parts of the World, that it could hitherto escape the many *Inquisitive Naturalists*, that of late by their Industrious Researches and Writings have so plentifully embellish'd, and so far advanced the *History of* Nature in all its parts. However so very notable a Production in Nature, as the stones of this Causway, were it to be found at least in any of our Neighbouring Kingdoms, I am confident could not have passed so long undescribed. But here it may not be amiss at first, to obviate a gross mistake, I find not a few, though I confess such only that are perfect strangers to Natural History, have been apt to run into, by thinking this great Pile of Stones so compactly put together, is rather the Workmanship of Art and Men's Hands, than an Original Production of Nature; misguided, I suppose, chiefly by the *Barbarous Name* the Superstitious People of the Country have given it; who through Ignorance, do usually ascribe whatever is strange and extraordinary, though Natural, to the working of *Giants*, *Fairies*, *Dæmons*, and such like Imaginary Causes."

He proceeds to state his views that the basaltic columns are similarly formed to certain other rocks, particularly near Dresden. In his postscript he is very severe on Sir R. Bulkeley's communication, which he maintains is full of errors and gross mistakes, particularly the statement that the pillars are cylinders without joints.

No further communication would appear to have been made concerning the Giant's Causeway till 1697, when, in the December number of the *Philosophical Transactions*, an elaborately engraved folding view was given, with a title merely in the contents as follows:—"VIII. *A Correct Draught of the Giant's Causway in Ireland, with an Explication of the same, communicated by* Will. Molyneux, *Esq.*, F.R.S."

This engraving is the second view ever published of this natural wonder, and is more accurate than Cole's representation; but it is principally of interest as clearly showing the ancient road and right of way to the Causeway, which is undoubtedly of great antiquity.

The origin of the engraving is described by Dr. Thomas Molyneux in the *Philosophical Transactions* for June, 1698 (No. 241, p. 209), in "*A Letter from Dr.* Thomas Molyneux *to Dr.* Martin Lister, *Fellow of the Colledge of* Physicians, *and of the* Royal Society, *in* London:

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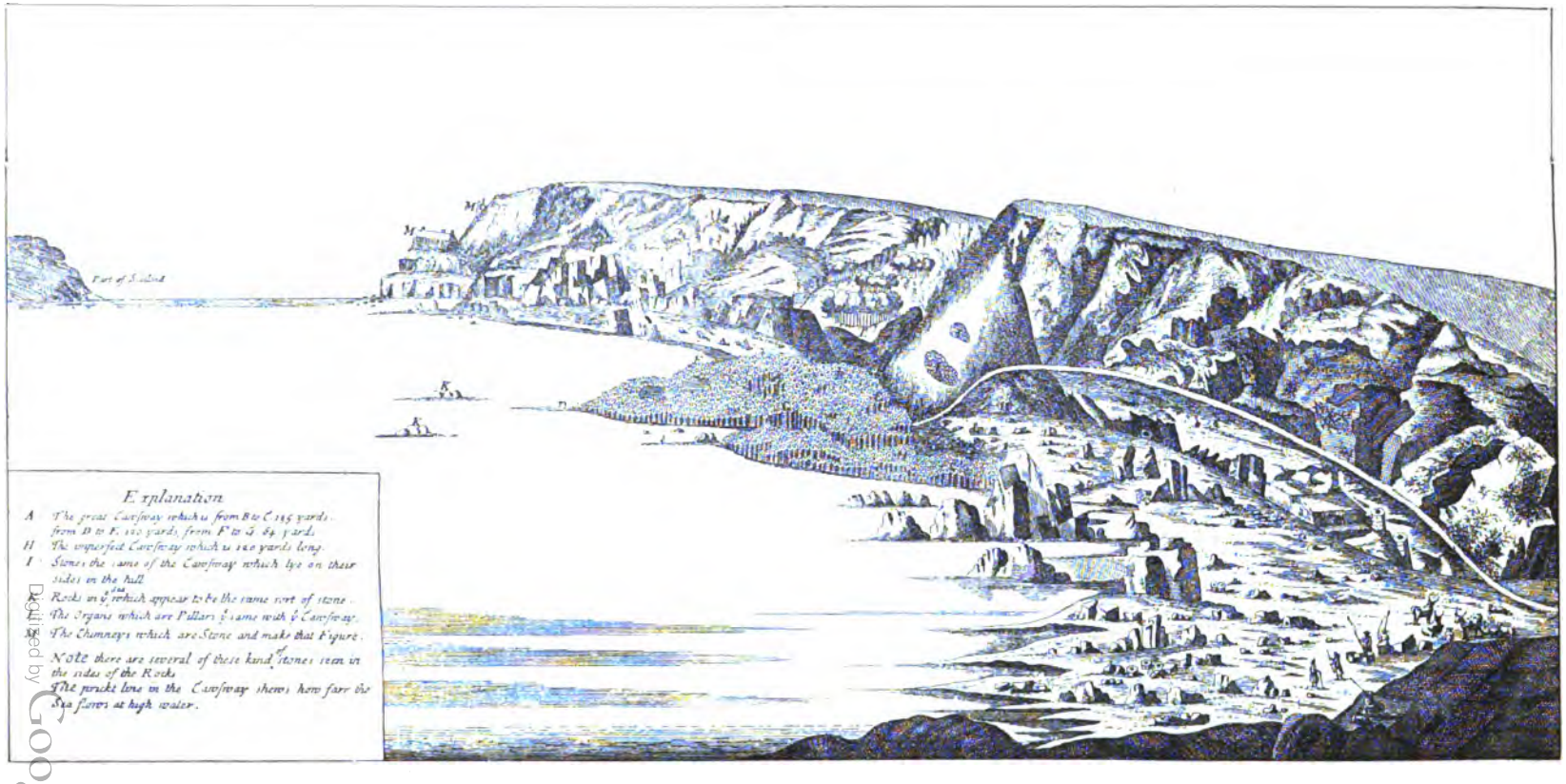

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"A true Prospect of the Giant's Causeway near Pengore Head (sic) *in the County of Antrim, About Six Miles to the North West of Colerain. Taken from the North West.*
By Edwin Sandys, 1696, *at the expense of the Dublin Society."*
(The original title is at the top of sheet, with two other small Views not given here. Size, 19in. by 12in.)

Containing some additional Observations on the Giant's Causway *in* Ireland." This is illustrated with a plate showing some columns. He writes that he had intended to send a more true and particular account than any yet published, but he had as yet been unable to visit it personally.

He describes the columns figured on the plate taken from Sandys' folding view, already issued in the preceding year, which he alludes to thus :—

"Perceiving then I could not so well rely on the Draught of the Giant's Causway that was first taken, and printed about four years since in the fore-mentioned *Transactions* (No. 212), as, being done by the Hand of one who was no extraordinary Artist, tho' the best that could be then had ; I proposed the last Summer to some Philosophical Gentlemen here in *Dublin*, that we should imploy, at our common charge, one Mr. *Sandys*, a good Master in Designing and Drawing of Prospects, to go into the *North* of *Ireland*, and upon the Place take the genuine and accurate Figure of the whole Rock, with the natural Posture of the Hills and Country about it for some distance. Accordingly we sent him away with such instructions as I drew up for him, and he returned soon after with a fair and beautiful Draught very expressive of each Particular we desired ; an exact Copy of which my Brother lately sent over to the Royal Society."

He goes on to describe other ranges of columns at four miles distance from the Causeway itself. "A church within a quarter of a mile of them, called *Ballywillan Church*, I am told was built for the most part with stone taken from these Pillars." He describes how the country people make salt in the summer-time by evaporating sea water placed in the hollows of the columns.

At last, in 1708, Dr. T. Molyneux paid his long-deferred visit to the North of Ireland and the Giant's Causeway, of which his description is printed *in extenso* for the first time in the writer's *Historical Notices of Old Belfast and its Vicinity.* Marcus Ward & Co., Ld. 1896.

He left Dublin on 7th August, crossed the Boyne where the battle was fought, visited Armagh and his estate of Castle Dillon, and passed on through Lisburn and Belfast, reaching Ballymoney a week after starting. This little town was on the direct route to the Causeway, as the coast road was not then made. He thus describes his visit :—

"Saturday. Having Passed the Night but ill, we were soon on our journey, and arrived early thro' a wild, open countrey at Ballymoney—a pretty, clean, English-like Town belonging to the Earl of Antrim, who has here in possession a prodigious scope of Land, I believe of some 30 or 40 miles in Length. Here we tooke a Guide to the Gyant's Cawsey. The Land about it, and particularly the head Land under which it lyes, is very good sheep walk, and lies very high, so that you have from hence, as indeed you have from most of the hills in this

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Easterly part of the North, a fair prospect of several parts of Scotland and the Isle of Man. You go down to the Cawsey by a very narrow path along the side of the Hill. I carryed along with me the print of the Cawsey after Mr. Sandys' Draught from the *Philosophical transactions*, as also Dr. Molyneuxe's *Discourse of it in a Letter to Dr. Lister*, also in the *transactions*, and compared them both on the place as strictly as I could. The Draught is pretty well as to the Cawsey itself, but not so Exact in the face of the Hill and the Organs or Loomes as it should be; and indeed it does not repressent ye Cawsey itself to run from the Hill as it does. I think it would be as necessary and usefull to have a plan of it as well as a prospect as for the acco^t^ on't in Dr. Lister's Letter."

Space will not permit in this number of giving full notices of other early travellers to the Giant's Causeway, including Susanna Drury, who in 1740 gained the premium offered for the encouragement of the arts in Ireland by her two beautiful views, afterwards engraved by Vivares, and published by Alderman Boydell in 1777,

In 1747, and again in 1752, it was visited by Bishop Pococke, whose *Tour in Ireland, 1752* (kindly lent by Thomas Drew, R.H.A.), contains a valuable description of what the district was like at that time. MacGeoghegan's *History of Ireland*, Paris, 1758, describes its artificial origin as still held by *savants*.

J. Bush's *Hibernia Curiosa*, 1769, contains an interesting notice and engravings; R. Twiss, in his *Tour in Ireland, 1775*, describes it; whilst a full account is given in *A Tour through Ireland*, London, 1780. J. Lendrick's map of Co. Antrim, 1780, has a well-engraved view. The Rev. Dr. W. Hamilton's *Letters concerning the Northern Coast of the County Antrim, &c.*, London, 1786, are remarkable for the advanced geological views which he maintained as regards the origin of the basaltic columns. In 1797 De Latocnaye wrote of it at length in his *Promenade d'un Francais dans l'Irlande*. Dr. W. Richardson, in 1802, in his *Account of Whynn Dykes*, contributed some interesting information, assisted by Dr. James MacDonnell of Belfast. "The Giant's Causeway: a Poem,"[1] by Dr. W. H. Drummond, appeared in 1811, with several plates. It was reserved for a lady, Anna Plumptre (1760–1818), the daughter of Dr. Robert Plumptre, President Queen's College, Cambridge, to give one of the best accounts of the mineralogy of the district in 1817. The present writer gave a brief account of some of these early notices in a letter which appeared in the local newspapers in the middle of July last.

[1] Dr. Drummond's fine poem was written when he lived at Mount Collyer, where he had a school early in this century (*Town Book of Belfast*, p. 307). A portion of a column from the Giant's Causeway, brought as an ornament to Mount Collyer, is now at Rathvarna.

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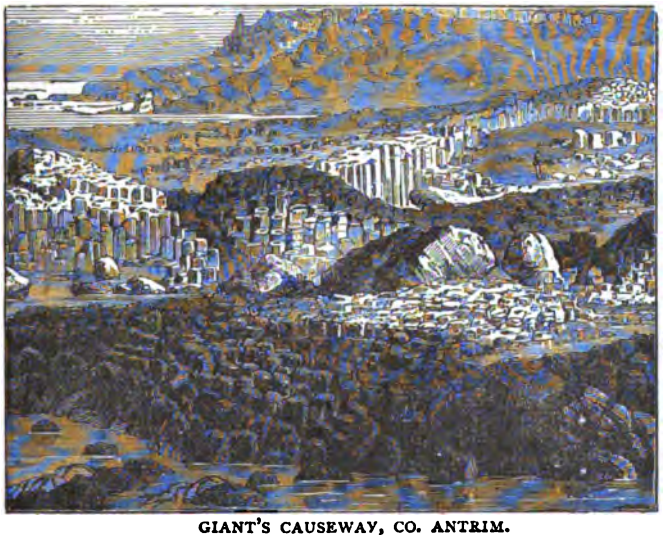
The late R. S. Macadam, amongst his collection of anecdotes, has noted one *apropos* to our subject as an example of foreigners' English.

A Frenchman many years ago visited the Giant's Causeway, and was afterwards asked by an Irish friend what he thought of this wonderful work of Nature. He replied—"C'est magnifique, superbe—pretty fair."



GIANT'S CAUSEWAY, CO. ANTRIM.

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LISGOOL ABBEY, FROM LOUGH ERNE.
From a Drawing by M. E. Banim.

Lisgool Abbey, County Fermanagh.

WITH NOTES ON SOME MAGUIRE CHALICES.

BY THE REV. J. E. MACKENNA, C.C., ENNISKILLEN.

THE history of Irish monasticism is still unwritten, and this unpleasant truth comes home forcibly to our mind when we try to penetrate the darkness that hangs around so many of the monastic ruins on the shores of Lough Erne. To rescue a few fragments of their history from oblivion is, we believe, a laudable work; and, acting on this belief, we are going to group together a few fragments of the history of Lisgool. Fragments though they are, they are interesting—they reveal much that is great and beautiful, while they leave the imagination full scope to conceive a nobler greatness and a more perfect beauty.

Lios-Gabhail (*The Ford of the River Fork*), modernised Lisgool, about two miles from Enniskillen, on the western bank of the lake, was selected, probably before Fermanagh had a name, by a saint who had an eye for Nature's beauties, as a place well suited to retirement and prayer. On the ford of the river's fork, right opposite to the Monastery of St. Mochaimoc in Iniskeen, Saint Hugh erected his lonely cell. How long he lived and prayed and laboured at Lisgool we know not. Archdall does little more than record his name, and

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even Canon O'Hanlon has not been able to fix his date. We know that he lived and died in Lisgool, and that he was venerated as the patron of the monastery, but we know no more.[1]

It is under the year 1106 that the *Irish Annals* begin to give us definite information about Lisgool. In that year the Prince of Fermanagh founded, on the site of the old monastery, a Convent for the Canons Regular of St. Augustin.[2] During succeeding ages different members of the same family proved themselves munificent benefactors of the foundation. The references to the monastery in the *Annals of the Four Masters* are numerous and interesting. We select a few in chronological order.

1287. Matthew Macatasaid was consecrated Bishop of Clogher in this Abbey.

1320. Nicholas Macatasaid was consecrated Bishop of Clogher in the Abbey.

1329. Augustin, Abbot of Lisgool, died.

1345. Gilla-na-naemh O'Keenan, Abbot of Lisgool, died.

1360. *Lisgool*, Devenish, Roscommon, Sligo, Fenagh, and Drumlias were burned.

1373. Adam O'Keenan,[3] a canon and learned historian, died at Lisgool.

1380. Donnell O'Lennan, Prior of Lisgool, died.

1390. Bartholomew O'Congaile, Canon and Sacristan[4] of *L.*, died.

1419. Hugh O'Flanagan, Prior of Lisgool, died.

1430. Gilla-na-neer O'Leannain, Canon and Sacristan of Lisgool, died.

1431. Simon MacGarraghan, a Canon of the family of Lisgool, died.

1431. Lucas O'Leannain, Prior of Lisgool, died.

[1] It is very generally believed that Alfred, King of Northumbria, the son of Osway, when compelled by the persecution of his brother to seek safety in Ireland about the year A.D. 685, sojourned for a time in the Monastery of Lisgool. He was known by the name of Flawn Fion, and according to Bede, in his life of St. Cuthbert, devoted all his time to study.

[2] Archdall and Ware are followed by many writers in attributing this foundation to Magnellus Mackenlef (*recte* Niall MacDuinslebe-ui Eocada), King of Ulidia, who was slain in 1127. The Abbey founded by him was Carryke, afterwards called St. Finian's of Greencastell, near Downpatrick. This was demolished by John de Courcy within sixty years of its erection. The ruins of the chapel, however, still remain at Castlescreen. (Reeves' *Ecclesiastical Antiquities*, page 31.)

[3] O'Reilly (*Irish Writers*, p. 102) says he had in his possession two volumes on vellum written by him.

The O'Keenans were *Historians* to the Maguires. One of them, Teigue O'Keenan, wrote, in Rome (1609), an account of the Flight of the Earls. His Irish manuscript, 150 pages folio, is preserved in the Convent of St. Isidoro, Rome.

[4] The Sacristan had charge not only of the Church and all that pertained thereto, but also of all the revenues of the house.

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1445. Thomas O'Leannain, Canon and Sacristan of Lisgool, died.

1446. John O'Leannain, Prior of Lisgool, died.

1447. Donnell Ballagh Maguire, who was slain by John, son of Philip Maguire, was interred in the Monastery of Lisgool.

1450. Pierce Maguire, Bishop of Clogher, died at Cleenish, and was interred at Lisgool.

1465. Thomas, son of Maurice, son of Matthew, Abbot of Lisgool, died.

1466. Brian, son of Gillepatrick Maguire, Abbot of Lisgool, and Donnell O'Leannaän, a Canon of the family of Lisgool, died.

Alba, daughter of Hugh Maguire, retired from the world in 1476, and gave all her worldly goods to the monastery. She died the following year, and was interred in the family vault at Lisgool.

In 1516 a boat accident at Lisgool resulted in the death of two members of the community—Tiege O'Higgins and Walter Walsh.

In 1522 died Redmond Roe Maguire, Prior of Lisgool, and in 1527 the Abbot Lawerence was gathered to his fathers.

The *Annals of Ulster* have the following additional references to Lisgool:—

1275. Gilla-na-naingel *(Devotee of the Angels)*, Abbot of Lisgool, died on the nones (7th) March.

1351. Christian O'Lenan, Abbot of Lisgool, died on the ides (13th) of April.

1419. Cathal, son of Aedh Maguire, the best of fame and generosity in these parts, died on the 4th of the nones (2nd) of December, and was buried in Lisgool.

1420. Geoffrey Ua Daimhin died on the 13th of the kalands of July (June 19th), and was buried at the left corner of the altar of the Monastery of Lisgool.

1421. Gilla Patraig Ua Eogain, son of Nicholas the Fair, Lerenagh of Lisgool, died.

1425. Matthew O'Lennan, Canon of Lisgool, that was in Rossory, died on the 3rd kals. of May (April 29th).

Eogan Ua Diormata Wright, and Canon of Lisgool, died on the ides (13th) of January.

1447. Donnal Maguire, the Freckled, was slain by John, son of Philip of the Battleaxes, on the 4th of the ides (10th) February, and was buried next day at Lisgool.

1450. Tadhg, son of Philip, son of Thos. Maguire, was slain by the sons of Cromac Mag Samradhain, and buried in Lisgool.

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1456. Donchadh Mag Sgoloigi, a schoolmaster that was in Lisgool, rested.

1487. Edmund, son of Cathal Mac Maghnusa, was drowned in the port of *Tamnach-riada* (Tamlagh Bay), and buried in Lisgool on the 8th of the kalands of August (July 25th).

In fact, if we confine our attention to the *Annalists*, we may be led to conclude that the abbots and priors of Lisgool did little else than live and die. This seems to have been the opinion of the Maguire in 1567, when he concluded that the cause of religion would be benefited by the introduction of the Franciscans into the Convent of Lisgool. Having obtained the consent of the Bishop of Clogher, and the approval of the Holy See, he entered into an arrangement with the Augustinian Abbot, a kinsman of his own, by which the Abbot bound himself to surrender the monastery and all its property into the hands of Maguire, while he on his part undertook to provide for the support of the outgoing monks.

The deed executed on that occasion has fortunately been preserved, and it furnishes us with a remarkable proof of Maguire's zeal for religion. It begins by stating that Maguire, "grieved to see the abbey, which had been founded and endowed by his ancestors, falling into ruin and base decay for want of repairs, interested the Lord Abbot to surrender his titles and right in the abbey, and suffer him to provide for it another order, that should maintain and keep it in due repair and continual divine service."

By the terms of the agreement the Abbot exchanged the *tate* whereon the monastery stood, and the adjoining *tate* of Drumcon, with all their rights and privileges, for the *tate* called Lattragh, with all the appurtenances thereunto belonging, while he retained all the other lands belonging to the monastery. He was, moreover, to be paid ten dry cows yearly, and to get a free house and garden in the vicinity of the monastery. His lands were to receive at the hands of the Maguire, and all other Maguires him succeeding, all honours, privileges, and liberties whatsoever by them formerly enjoyed when the abbey flourished, without taxing them with any county charges, incumbrances, or impositions. The Abbot and his monks were to be in the affectionate and special prayer, honour, and council of the friars above all men in the whole country, Maguire only excepted; while the Abbot was to keep and observe, towards the friars and theirs, all honours and privileges both in spiritual and temporal matters. In order to enforce this agreement, it was provided that anyone who

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should gainsay or contradict it should be liable to the following fines and forfeits:—100 cows payable to Maguire, and each Maguire him succeeding, together with 20 cows payable to the race of Brien Maguire, and 20 cows payable to each of the clans of Fermanagh, viz., MacManus, MacCaffrie, Hughes, and O'Hoines. Besides these fines the disturbers of the monks or friars were to suffer perpetual exile from Fermanagh. The hereditary poets, the O'Hosies and MacCrifferties, were commanded to *reprove*, *defame*, and *reprehend* the disturbers "in their taunting poems, or in default to suffer a fine of 20 cows." O'Neill, Lord of Tyrone, who was a party to the agreement, bound himself to assist in punishing the offenders, and was to receive for his services 100 cows. All these goods and fines were to be levied out of the lands of the person who violated the agreement, or of his clan.

This agreement was drawn up and signed by Cornelius MacArdle, Bishop of Clogher; the Dean, Official,[1] and Minister Provincial, Maguire, and the Abbot, in the presence of Walter MacCuard, guardian of the Monastery of Armagh; William MacCormack, the newly-appointed guardian of Lisgool; three of the Augustinian Friars—Maguire, MacCaffrie, MacManus—and many others.

Archdall supposes the agreement to have been completed and the consequent change of tenants in Lisgool to have taken place about the year 1530; whereas Cornelius MacArdle did not become Bishop of Clogher until 1560. We believe 1567 is by far the more probable date, though it is by no means certain. Having effected the change of tenants, Maguire at once set about rebuilding and extending the abbey on a magnificent scale, but the work was never completed. It was probably suspended in 1592, when Maguire rose in arms against the Sheriff of Fermanagh. This was the beginning of a series of troubles for Maguire and his clan. In the following year, after being proclaimed a traitor, he invaded Connacht, and engaged Sir Richard Bingham, the Governor of that Province, in battle at Tulsk, where Dr. MacGaurn, the Archbishop of Armagh, who was staying in Maguire's camp, was slain. While the Patron of Lisgool was so engaged, the monks were left to look after themselves. The Reformation came on, and with it the suppression of the monasteries. The monks were sent adrift in 1598, and their lands were confiscated.

(To be continued.)

[1] An ecclesiastic exercising the contentious jurisdiction of a bishop in a part of a diocese.

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"The Estate of the Diocess of Derry."

COMPILED BY

DR. GEORGE DOWNHAM,

BISHOP OF THAT SEE—1616–34.

From the Original MS.—intitled, "The Ulster Visitation Book, 1622," preserved in the Library of Trinity College, Dublin. With an attempt to trace the succession of Clergy in the several parishes.

BY WILLIAM ALEXANDER REYNELL, M.A. & S.T.B., M.R.I.A.,
From 1867 *to* 1873,
Incumbent of Carrick, Diocese of Derry.

PART V.

Jurisdiction.

Besides the Jurisdiction exercised by my Chancellor and Officiall, there is a jurisdiction usurped by authority from Rome to the great dishonor of GOD, ye hinderance of religion and shame of the government.

The chief authority (as I understand) derived from Rome is in Eugene M^c^Mahon, pretended Archb^p^ of Dublin, and David Rooth, the pretended vice-Primate of Armagh. By these was Bernard M^c^Creaghe made Vicar-General of ye Diocess of Derry, and after him Patrick M^c^Mahon. By him are priests placed in every parish to celebrate the Masse and to exercise all other priestly functions, and who, though they be rude, ignorant, and vicious fellows, yet carry the natives after them generally, neither is any hope of reformation whiles they are suffered to reside there among the people.

Under the Vicar-General are placed foure officials att the least in ye 4 deanries, who amongst many other abominations wch they practise, doe for small rewards divorce marryed couples and sett them at liberty to marry others; in so much that there is scarce anie man in yeares but he hath more wyves living and few women wch have not plurality of husbands.

For ye removing of these popish priests our Lawes are weak or powerlesse neither can I get anie assistance of ye military men as I desire, and that wch discourageth me most is that when, after I have gotten any of them apprehended, convicted, or committed, they have been by corrupcion set at liberty to follow their former courses, or when I have excommunicated them and procured the writ *de excommunicat capiendo*, the Sheriffes of the County of Londonderry, Tyrone, and Downagall cannot be got to apprehend them and bring them to prison.

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THE COMPLAINTS OF Y^E MINISTERS.

The playnts of the Ministers concerning either their Lands or their Tythes.

Gleabes. Concerning the lands, both the new Glebes and the Gorts. The generality complained concerning their new Glebes—1. That they are not established in them by any legall assurance. 2. That they are layd out for the most part in places too remote, and divers of them in other parishes. 3. Those in the Barony of Loughinishallen, that though the Londoners have laid out a convenient proporcion of glebes out of the whole Barony, viz., 13 Townlands, yet they have not been distinctly assigned or allotted to the severall parishes, by which neglect they have none. Some have more than their due. Out of the half 1,000 acres wch Sir Thomas Phillips holdeth no gleab is layd out.

Dean of Mohey. Half a Town of new gleab in the parish of Bodoney, called Escardony, out of Mr. Haggard's proporcion omitted by the Surveyor, now held as temporal Land by Sir Robert Newcomen, Knight.

In the parish of Ardstra, called Saggernach, *ditto* detayned by Sr Thomas Leigh, and almost half another by Sir John Davies.

The parish of Termonamongan, which was not so much as mentioned in the great office, to the great prejudice of the Church, hath no gleab, new or old.

From the parish of Clonley, 90 acres of Gleab Land layd out in the parish of Taboyne, which is in the Diocese of Raphoe, detained by the Lord Bishop.

Dean of Bynagh In Boighveva, one Townland of gleab detained by Coybalagh McRichard O'Caan, and one Townland [in] Balteagh, by the Lady Honora McCaan. Out of 13 Townlands in Dromchose and Tamlaght-Finlagan, no gleab layd out by Sir Thomas Phillips, K^nt.

Gortes. Divers complayne that the gorts are withheld by the Bpps.' Tenants within whose lands they lye, altho' the Bishop in all his leases to his Tenants, hath excepted all gorts and gleabs belonging to the Incumbents.

Deanry of Mohey. In Cappy, not only a gort of two acres, but also a whole sessiogh of gleab, as the Incumbent complains, detayned by Sir Patrick Leigh, and in the parish of Lamfield half a sessiough of old glebe detained by the said Sir Daniel [*sic*] Leigh.

Deanry of Rathlowry. In the parish of Urney, a gort detained by Richard Babington. In Killalaghy, a gort of three acres obtained by the Lady Trevilian, likewise in Desertmartin.

Bynagh. In Tamlaght-Finlagan and Drumachose the gorts detained by Sir Thomas Phillips. In Killoghin [Killowen], a gort of six acres detayned by Lady Trevellion.

Deanry of Derry. In the parish of Derry there are nyne quarters which pay no tithes, one belonging formerly to a Nunry, the others to the Abby of Columbkille. Eight other quarters and one half in the parish of Derry, but in the Diocese of Raphoe, wherein two-thirds of the tithes are, by the Ld Bpp. of Raphoe, withheld from the Incumbent and given to his own Chaplayne. In all the other parishes the Incumbent hath all the three parts, which in the times of popery were divided between the Parson, the Vicar, and the Erenagh, who did hold "tertiam Episcopalem," as the Bpp's Tenant. In the parish of Fathen, a third part of the Tithes withheld by Henry Vaughan, Esq., as appropriate to the abby of Columbkill.

Deanry of Mohey. In the parish of Drumragh twelve or thirteen Towne Lands held by Sir Daniel Leigh (as formerly belonging to an abbey), for which he refuseth to pay tithes.

In the parish of Cappy, Six Townlands held after the same manner by the said Sir Daniel Leigh, and in the parish of Bodony four. In the parish of Ardstragh, five townlands. In the parish of Landfield, two sessioghs. The Incumbent of Landfield complaineth that the tithes of 5 or 6 towns are wrongfully taken from him by the Parson of Ardstragh. In the parish of Termonamongan, the tithes of seven sessioghs detained from the Incumbent by James McCraugh

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under pretence that they were Abbey Lands, being indeed (as they will most clearly be proved) the lands of the Bpp. of Derry. In the parish of Clonleye, the great Tithes in one quarter called Monaster detained by the Lo: ffoliot, the inhabitants exempting themselves not only from the parish of Clonley, but also from the Diocess of Derry. In the parish of Donnaghkiddy, the tithes of two townlands called the Graunge are detained by Mr. Weston, of Dublin.

In the deanery of Rathlowry and in the parish of Tamlaght-o-Croyly, 4 towns supposed to be the Abbey Land, which in times past paid Tithes, but since the patent granted to the Lord Caufeild of the Abby of Armagh, have paid none. So two towns in the parish of Desert Martin. Six in the parish of Kilreagh. In the territory of Dongeven annexed to the parish of Bannacher the tythes are detained by the Company of Skinners of more than 30 townlands, as having been appropriated to the priory of Dongeven. In Tamlaght-Finlagan, six Townlands pay tythes to other parishes, which was caused by the Strong hands of the Temporall Lords in time of Incivility. Rath Lowry. Deanry of Bynagh.

GEORG DERIEN.

ADDENDUM TO PART IV.

KILLELAGH Rectory, 1843, 6 Oct^{r}. (collated).—Robert Henderson, B.A. Dublin, Vern. 1822, M.A. Æst. 1850. He resigned this Rectory in 1847, and was subsequently Master of Foyle College, Londonderry, and afterwards R. Brampton Ralph, Somersetshire, Dioc. Bath and Wells; he died, aged 78, 30 Sept., 1878, and was there interred.

(To be continued.)

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Miscellanea.

THE SOUTERRAIN AT TIRGRACEY.

By the Rev. W. S. Smith, Antrim.

IT may be of interest to the readers of W. J. Fennell's brief sketch of the souterrain at Tirgracey, near Antrim, in the last issue of the *Journal* (vol. ii., page 272), to learn that since he was there taking measurements a little "find" has been made.

When the souterrain was first entered, after being accidentally discovered while potatoes were being pitted in the autumn of 1892, the Rev. Alexander Sloan, son of the proprietor, found several bones, and also some "charcoal." The bones were identified by Professor Cunningham, of Queen's College, Belfast, as being those of a young pig and a horse.

A few days after W. J. Fennell's visit in the company of the Rev. W. A. Adams, of Antrim, I revisited the souterrain, when my companion picked up what proved to be a piece of very rude potterv. This naturally excited our interest and curiosity, and we vigorously scuffled the floors, especially near the sides where the gravel was loose, with the result that we procured about forty pieces, most of them being from one to five inches square. These are of varying thickness, but without ornamentation, though a few marks are noticeable on some of them. Some are of very coarse material, while others are of finer; which fact, together with the difference in the thickness, seems to indicate that the remains are those of two or more vessels, whether urns or not I cannot say.

The "charcoal" previously mentioned proved, on examination after our "find," to be pottery. My friend has succeeded in putting a number of his pieces together, which it appears impossible to do with mine.

* * * * *

A ROSCOMMON FUNERAL CARD.

By Francis Joseph Bigger.

The funeral card here depicted, the property of my friend M. J. Hurley, of Waterford, appears strange and gruesome in an extraordinary degree to modern eyes. That such cards of invitation to attend funerals were in general use amongst well-to-do people of the early part of last century is borne out by the illustration, where portions of the invitation are printed; the personal names, the date, and the places being filled in with writing, showing that this was a stereotyped form, and not one specially printed by the Shaen family. The shields bearing a chevron between three roundlets have evidently no heraldic meaning; they appear in the upper part of the card, as well as on the hearse and caparisons of the horses. The other decorations are fairly representative of all the quaint death emblems now,

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we are glad to say, seldom used. King Death dominates, sitting crowned upon a globe, with a dart in his right hand, in his left an open book, with the inscription, "All the Books were opened." At each of the two upper corners is a winged head; from the mouth of one proceeds the motto, "Memento Mori," from the other the reversed saying, "Arise to Judgment." Suspended from the trumpet of a winged female figure on the right, supported on clouds, is a banner bearing the scriptural quotation, "Blessed are they that dye in the Lord." On the left side is a winged male figure, slightly clad, holding a scythe in his right hand and a winged hour-glass in the left hand. He evidently represents Time, whilst the female figure doubtless represents the Angel of the Resurrection. The other memorials depicted are, a pair of cross bones and some skulls, two pick-axes and spades, whilst beneath all is the open hearse with a canopy drawn by six plumed and mantled horses, the leaders having a postillion. Behind the hearse is an open coffin showing a corpse in elaborate grave-clothes. The initial Y is supported by two skulls. Portions of the invitation are inserted in an old-fashioned handwriting. The back of the document is endorsed "Coll. Anthony Sheppard, at New Castle, near Callimore, Dublin."

This Sir Arthur Shaen, Baronet, to whose funeral "Anthony Sheppard, Esquire," was bidden, was the son of Sir James Shaen, of Killmore, in the County of Roscommon, a Farmer of the Revenue and Commissioner of Excise. He died in 1725 without male issue, leaving three daughters: the eldest married John Bingham, of Newbrook, Co. Mayo, and the youngest married (1) James Wynne, M.P. for Co. Sligo, son of Owen Wynne, of Hazelwood; (2) Captain Henry Boyle Carter, of Robertstown, Co. Meath, who had seen service at the Siege of Derry, and fought with King William at the Battle of the Boyne, and "secured (in the vaults of Christ Church) divers useful books and writings belonging to King James and his secretaries." (See Lodge's *Peerage*, vol. i., page 104, 1789 edition.)

* * * * *

SEE-HOUSE OF RAPHOE.

By the Rev. G. N. Batt, A.M.

The following inscription (copied by the Rev. W. Reynell in 1861) is on a stone in the ruined castle of Raphoe, in the County Donegal. This castle was formerly the See-House of the Diocese of Raphoe, and suffered severely in the wars of 1641:—

IO · LESLÆVS · EPS · RAPOT · IMVM ·
POSVIT · LAPIDEM · I7 · MAII I636 ·
SVPREMVM · I9 · AVG · I637 ·
TRANSLAT · SVÆ · 5°.

This episcopal residence was occupied until the union of the Sees of Derry and Raphoe, shortly after which it was burned, and the fine demesne broken up.

* * * * *

THE MORTIMER FAMILY.

By the Rev. G. N. Batt, A.M.

The family of Mortimer, of Counties Donegal and Down, are said to have come from the borders of Wales. William Mortimer, of Ramelton, Co. Donegal, married at Newtownards in 1756 Mary, daughter of Major Samuel Stone, of Primate Stone's family. Her mother was a Stewart of Ballylaun, Co. Donegal, from which family the Marquis of Londonderry is descended. Captain Robert Mortimer, R.N., brother of William, fought at the Siege of Quebec in 1759. A sister married Hugh Gillespie, of Carnesure, Comber. The eldest son of William Mortimer, William, married, first, a Cowan of Co. Donegal; one of their sons was killed with his uncle at Saintfield, in 1798. The second son, Robert, became curate of Comber, and married Jane, daughter of his rector, the Rev. Guy Stone, whom he succeeded in that living, and in that of Portaferry. I have seen a commission to him from the Irish Privy Council, requiring his aid in putting down the Insurrection. William Mortimer was High Sheriff of Donegal in 1784. I have seen an embroidered saddle on which he rode with the judges on circuit. He married, second, a Stewart of Fort Stewart. His son, the Rev. Robert (who was killed at Saintfield in 1798), had 13 children, one of whom, Margaret, married my father, S. H. Batt. A son, Robert, was in the navy; Guy, another son, was also in the navy, but joined the South American Confederation, and died unmarried. A third son, William, born at Comber, 1796, became Incumbent of

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Magherahamlet, and afterwards Garvaghy, in the Diocese of Dromore; he died in 1876. The Mortimer plate was carried off from Comber in 1798, but was found afterwards on the top of Scrabo Hill, and is still preserved in the family. The remains of their house are to be seen at Ramelton, opposite the ruined church.

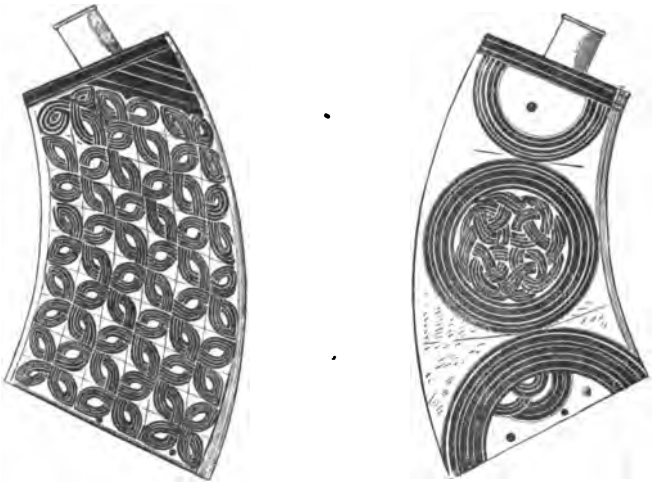
* * * * *

ARBOE, COUNTY TYRONE.

By FRANCIS JOSEPH BIGGER.

On a recent visit to the very interesting ruins at Arboe, on the shores of Lough Neagh, I was pained to see the destruction which is rapidly overtaking the very early Irish church there, in consequence of the growth of ivy and trees in the walls. This church is situated at a little distance from the more modern ruin in the churchyard, further north along the lough shore. In conversation with the farmer upon whose land it is situated I mentioned the propriety of conservation, and he eagerly offered every assistance in his power to effect this most desirable object. Some of the carved stones of the early west door and east window can still be obtained and restored to their former site, and thus preserve what will otherwise be utterly destroyed in a very few years. The beautiful cross, perhaps the finest in Ulster, has been well conserved on an adjoining site, and is well worthy of the accompaniment of its cotemporary church. Any subscriptions sent to me will be spent on these ruins under the best skill and advice. A few pounds would do the whole work thoroughly.

* * * * *



A HIGHLAND POWDER-HORN.

By the Rev. JAMES O'LAVERTY, P.P., M.R.I.A.

The powder-horn shown in the accompanying illustration is the property of W. H. Caldwell, M.D., of Coleraine, who purchased it at the sale of the effects of the late Alexander Macky, of Carnalbanagh, near Portstewart, but nothing is known of its previous history; it is, however, surmised that it was brought from the Highlands to this country by an ancestor of the late Alexander Macky. The Macky family had long been established at Carnalbanagh, and was a branch of an old Highland clan. This flask is a large cow's horn compressed into a flat shape and engraved on the two flat sides. The broad end is filled in with wood, to which the horn is pinned. The narrow end or mouth is fitted with an iron neck. The breadth is about 4½ inches at the broadest part, and the length 9¾ inches, including mouthpiece. There is in my collection a Highland powder-horn, which in its ornamentation also exhibits the Celtic interlaced pattern. The account of it, published with illustrations in the *Ulster Journal of Archæology*, vol. iii., p. 173 (old series), by the late Albert Way, a distinguished member of the Society of Antiquaries, London, though referring to the powder-horn in my collection, applies equally well to the one here illustrated. Albert Way says—"This powder-horn appears chiefly curious in the combination which it presents of decorative forms

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of a much earlier period than the time to which it must be assigned. I have seen specimens, somewhat resembling this horn in their form, which may be assigned to about the year 1600. Dr. Wilson has given a representation of a Highland powder-horn, bearing date as late as 1685, which deserves to be compared with yours, since it presents a like remarkable mixture of ancient ornamentation, interlaced riband-work, and other details, which at first sight one might well attribute to the work of the 12th or 13th century. This powder-horn, in its general form similar to yours, is figured in the *Prehistoric Annals of Scotland*, p. 221. It is a striking example of the occasional retention of very ancient elements of ornament in some localities very long after the period to which they properly belong." Way also refers to a drinking-horn from Iceland engraved in the *Archæologia*, vol. xi., pl. 21, ornamented with interlaced circles, plaited riband-work, &c., and remarks that such ornamentation, continuing down to a comparatively recent date, suggests caution in fixing the age of other objects, where the character of ornament is the only evidence of date which they present.

* * * * *

"LADY MORGAN AND LISBURN."

(See vol. ii., pp. 265-267.)

By JOHN SALMON.

There are two mistakes in the sketch of Sydney Owenson, afterwards Lady Morgan. First, it is stated (p. 267) that in Sir Charles Morgan she married an "aged physician." They were united in January, 1812, when Sir Charles Morgan was not quite twenty-nine. He was born in London in 1783; graduated at St. Peter's, Cambridge, in 1801; and took his M.B. in 1804. W. Hepworth Dixon, Lady Morgan's literary executor, says, in his *Lady Morgan's Memoirs, Autobiography, Diaries, and Correspondence*, i., p. 372, second edition, London, 1863:—"He was several years younger than Miss Owenson; in later life Lady Morgan confessed to having two years of disadvantage over Sir Charles; but the unromantic truth may be set down without exaggeration at three or four."

It is correct to say that the marriage took place "at Baronscourt," the residence of the Duke of Abercorn, Sir Charles Morgan's patron; but it was not celebrated in church. W. Hepworth Dixon (i., p. 528) says:—"Lady Morgan used to tell, very comically, of her dismay at finding herself fairly caught in the toils. Any romance she had felt about Sir Charles was frightened out of her for the time being, and she said she would have given anything to be able to run away. Neither was much delay accorded to her. On a cold morning in January, [1812], she was sitting in the library, by the fire, in her morning wrapper, when Lady Abercorn opened the door, and said, 'Glorvina, come up stairs directly, and be married; there must be no more trifling!' Her ladyship took Miss Owenson's arm, and led her up stairs into her dressing-room, where a table was arranged for the ceremony—the family chaplain, standing in full canonicals, with his book open, and Sir Charles ready to receive her. The ceremony proceeded, and the Wild Irish Girl was married past redemption."

* * * * *

GOLD MINES IN ULSTER.

By R. M. YOUNG.

Dr. Gerard Boate, in his *Ireland's Natural History* (London, 1652), mentions the following curious account of gold found in the river Moyola:—

"I beleeve many will think it very unlikely, that there should be any Gold-Mines in Ireland; but a credible person hath given me to understand, that one of his acquaintance had severall times assured him, that out of a certain rivelet in the County of nether-Tirone, called Miola (the which rising in the Mountains Slew-galen, and passing by the village Maharry, falleth into the North-west corner of Lough-Neaugh, close by the place where the River Band commeth out of it), hee hath gathered about one dram of pure gold; concluding thereby, that in the aforesaid Mountains rich Gold-Mines do lye hidden."

Boate goes on to speak of the several Irish mines of silver and lead as follows:—"Mines of Lead and Silver in Ireland have to this day been found out, three in number; one in Ulster, in the County of Antrim, very rich, forasmuch as with every thirty pounds of Lead it yieldeth a pound of pure Silver; another in Connaught, upon the very Harbour-mouth of Sligo in a little Semy-Iland commonly called Conny-Island, and a third in Munster."

The re-discovery of any of the above mines might possibly assist to settle bimetallism as far as regards Ireland.

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EXHIBITION OF BELFAST PERIODICAL LITERATURE.

The most complete collection of early Belfast periodicals and newspapers from 1738 to the present time was shown at the reception given in the Exhibition Hall on 2nd September by the local committee for the Institute of Journalists Conference. It comprised such rarities as the *Historical and Political Monthly Mercury*, Dublin, 1690–2 (the second Irish newspaper); the *Belfast News-Letter*, 1737–1896; the *Belfast Courant*, 1746; the *Ulster Miscellany*, 1753; the *Belfast Mercury*, 1785–6; the *Belfast Evening Post*, 1786; the *Northern Star*, 1792–7; *Bolg an Tsolair, or Gaelic magazine*, 1795; the *Microscope*, 1799; and numerous nineteenth century examples. Several unique chap books, broadsheets, and local woodcuts were also included. The following were the principal contributors:—The Belfast Natural History and Philosophical Society, Henderson & Co., *Northern Whig* Co., Ltd.; W. & G. Baird, Belfast Steam Printing Co., Ltd.; *Irish News* Co., Ltd.; W. Swanston, F G.S.; Andrew Gibson, and the writer.

R. M. Y.

Reviews of Books.

Publications having any reference to archæological matters, particularly those of Ulster, will be reviewed in this column.

Belfast Free Library. Catalogue of the Reference Department, compiled by George Hall Elliott, Chief Librarian. Belfast: Marcus Ward & Co., Ld. 1896.

This admirably-arranged catalogue reflects great credit on the popular chief librarian of our Free Library, and will be welcome to those citizens (an ever-increasing number) anxious to avail themselves of the literary and scientific treasures now located in our midst. The catalogue is compiled on the dictionary method, and the title of each book is given under the author's name, with place where printed, date of publication, and size. In addition, the contents of many of the books are set out; for instance, we notice that a page and a half is devoted to the *Ulster Journal of Archæology*, including vol. i. of the new series. Ireland occupies eleven pages, under sub-divisions—"Antiquities; Architecture; Biography; Census; Church history; Craniology; Description, Social Life; Directories, &c.; Education; Heraldry; History; Industries, &c.; Irish rebellions; Law; Maps; Natural history; Physical history; Numismatics; Politics, Home Rule, and the Union."

The books as catalogued number 12,000, and have been chosen, as a rule, with much discretion. We are pleased to observe that the Belfast-printed books continue to increase steadily in number, occupying ten pages of catalogue. The volume is a beautiful specimen of typography, singularly free from printers' errors. We have seen no work of a similar kind superior to it, and would hope that a second edition will soon be required.

* * * * *

The *Islamic World* (Liverpool: June, 1896) contains a valuable paper by Joseph H. MacGovern, F.L.A.S., on "An Ancient Gaelic Book or MS. of Thomas MacSambradhain." It describes this interesting relic of the MacGovern clan as one of the choicest examples of Irish fourteenth century literature. The contents consist of poems on the MacGauran (MacGovern) chiefs of Tullyhaw, Co. Cavan. This district includes several places of historic interest, dating from pagan times to the period of the great O'Neill. The rugged mountains of Glan were long the fastnesses of the MacGoverns, and their only approach, the "Gap of Beal," is alluded to in an unpublished poem on the Tullyhaw, by the Rev. R. Leech:—

> "When hard pressed by foes too mighty, oft took refuge in this glen
> The whole sept of the Magauran, nor how strong might be the men
> Who pursued, dared they to follow, at the gap they drew their breath,
> For to venture was destruction, to follow them was death."

The history of the Clan MacGauran as promised by J. H. MacGovern should prove of much interest to all Irishmen.

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Discovery of Evidences of the Palæolithic Stone Age in Somaliland (Tropical Africa). By H. W. Seton-Karr, with plates. London: Harrison & Son. 1896.

Several types of rude flint implements have been discovered in this part of Africa. They occur on the ancient surface, which has been denuded by showers or wind. One celt was found at a height of 3,400 feet above the Red Sea. From the figure it much resembles a specimen from the Larne gravels in the Belfast Museum. The author considers his finds are the first evidence as yet discovered of the stone age in tropical Africa.

* * * * *

Catalogue of the Antiquities in the National Museum. Edinburgh. 1896.

This admirable catalogue raisonné, with its numerous illustrations, forms a valuable reference, and is useful for comparative purposes. A copy should be in the hands of all Irish antiquaries. It is sad to observe how many Irish objects—*e.g.*, the Bell collection—are contained in it.

* * * * *

A Life Spent for Ireland; being the Memoirs of W. J. O'Neill Daunt. Edited by his daughter. London: T. Fisher Unwin. 1896. 5/-.

This is an interesting memoir of one who in his day took a prominent part in Irish politics. Filled with racy anecdotes from life, nevertheless it throws an excellent side light upon the events happening in Ireland during the last sixty years. As a personality, O'Neill Daunt was kindly and unassuming, with simple manners and a benevolent disposition. These memoirs, largely from his own pen, are well printed, and much enhanced by an excellent portrait.

* * * * *

Handbook for Travellers in Ireland (Murray's series). By John Cooke, A.M. London: John Murray. 1896. Price 9/-.

No tourist or traveller in Ireland can afford to be without this book. The comprehensive series of maps and plans which it contains are quite sufficient to afford ample information as to routes, &c.; but when to these is added a book of over 500 pages of closely-written matter detailing all the places of interest, historic and otherwise, throughout the length and breadth of the land, it is not to be wondered at that the whole forms a guide book not to be equalled in any previous production. The task of editing such a book was a herculean one, but it has been well and faithfully done with an accuracy reflecting great credit on its compiler.

* * * * *

Historical Sketches of Monaghan. By Denis Carolan Rushe, A.B., F.R.S.A. Dublin: James Duffy & Co., Ltd. 1895.

It is a pity the writer of this local history did not make his work suitable for reading by all classes, as the name of the book would imply. It is surely too late in the century for local histories to be entirely one-sided. These blemishes excepted, this book contains many interesting records of old Monaghan.

* * * * *

A Set of Thirty-six New and Correct Maps of Scotland. By Hermann Moll Geographer. Reprinted from the First Edition of 1725. Stirling: R. S. Shearer & Son. 1896. 10/-.

This is a county atlas of well-reproduced maps, which afford a considerable amount of information to Ulstermen, especially those of Scottish origin, delineating, as it does, the places from which their ancestors came at the Plantation of Ulster. It is to be hoped that some of our Irish publishers will take a hint from their Scottish brethren, and reproduce a series of our numerous mediæval maps in the same style at a popular price.

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The Little Green Man. By F. M. Allen. London: Downey & Co. 1896.

This excellently-illustrated fairy story is written in a way that is sure to captivate Irish children, as well as the young of other lands. The tale never drags, but is told with a brightness and humour that is really charming, whilst through it all is mingled a distinctly Irish flavour redolent of all that is innocent and good in the character of our fairy folk-lore. We heartily commend this little book to all young people.

* * * * *

Young Ireland. By Sir Charles Gavan Duffy, K.C.M.G. London: T. Fisher Unwin. 1896. 2/-.

This is an illustrated and revised reprint of a book that records the stirring period of '47, and the principal actors in the scenes then enacted. The author, himself one of the founders of *The Nation*, here tells in vivid language the hopes, thoughts, and aspirations of the band of young men who strove to bring a new soul into Ireland, and who by their writings, more especially their stirring historical ballads, have left behind them a higher tide-mark in true patriotic virtue than had been previously, or even since, recorded on the shores of their native land. The events here narrated have now become historic, and can be calmly surveyed by everyone anxious to know something of the past on their country's way. No bitter feelings need be aroused, only lessons may be learned, the virtues emulated, and the faults forgiven.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

QUERIES.

Will some of the readers of the *Journal* tell us from what part of Scotland those Crawfords came who took land in the Plantation of Ulster, and in what part of Ulster they located, and at what time they left Ulster for the United States? Did those that took land in Ulster all belong to one family? Did those who came to America from there come as one family? Is there any book giving in detail the names of all those who took land in Ulster under the Plantation scheme, and the location of their respective claims?

FRANCIS B. CRAWFORD,
M'Donogh Institute, Maryland, U.S.A.

Belfast Yeomanry Corps.—The undersigned is desirous of any information relative to the accoutrements, &c., of above, as he is collecting material for an account of this force in an early number.

R. M. YOUNG.

Could any reader of the *Ulster Journal* give information as to the probable age or history of the windmill at Ballyholme in the Parish of Bangor, Co. Down?

WALTER SMITH.

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FORTS. SHOWN THUS O
APPROXIMATE CONTOURS .....

GREAT WALL OF ULIDIA (Dane's Cast),

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Additions by W. J. FENNELL & R. G. BERRY

ULSTER JOURNAL
OF
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The Great Wall of Ulidia;

COMMONLY KNOWN AS

"The Dane's Cast," or "Gleann-na-muice-duibhe."

(Continued from page 29.)

SOUTHWARDS from the Poyntzpass and Rathfriland road the "Cast" has been all levelled, up to the edge of the marshy ground. But it is easily traced by the depression left where the fosse had been, and by the luxuriant growth of whins *(Ulex Europæus)* flourishing where the ramparts had been, while it is absent from the other parts of the fields. There are some 400 yards in this condition. The "Cast" ceases when it reaches the low-lying lands that formerly were the site of a lough that stretched a mile in length from Killysavin to Drumantine hill.

The townland of Aughantaraghan, in the County Armagh, lies to the west of this long bit of marshy ground. Bell, in his survey, says, after describing the lines of the "Cast" entering the low ground south of Killysavin:—"At the place where they might be expected to enter the townland of Aughantaraghan, in the County of Armagh, the property of Maxwell Close, Esq., they open into a spacious circular moat, but do not run through the townland." This was an error of Bell's; there is no trace of any such "moat," *i.e.*, earthen "fort" or lis, at the end of the Killysavin portion of the "Cast," and nowhere is there a fort on the actual line it takes, though lisses are abundant close to it on the east.

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The west end of Drumantine townland is a rounded hill, which approaches close to the County Armagh at the bridge locally called the "Cracked Bridge," but marked on the O. S. maps as "Gamble's Bridge."[1]

The "Cast" rises up the bluff north brow of this hill[2] out of the marshy grounds. It starts close to the east fence of the railway, and is traceable as a very shallow depression across two well-cultivated fields. Along the crest of this hill the ground is flattened, and here the east rampart, or what little of it still remains, forms a field fence, while the fosse exists in the form of a wide ditch filled with water. In the field on the south slope of this hill the west rampart forms the fence between two fields, and the depression of the fosse along it is most noticeable. It ceases on reaching a road at the foot of a hill.

From Dromantine hill to Knockanarney hill, which is the next townland where the "Cast" is found, there is a long and wide bit of marshy ground which now, even during summer, becomes a "lough" after heavy rains. Due east-south-east from Drumbanagher Church, the hill of Knockanarney rises somewhat abruptly from the low wet ground, and runs in a hog-backed form for half-a-mile parallel to the canal. The "Cast" can be traced up the steep north face of this hill, the depression where the fosse had been being distinct, and a modern quick-set fence running along what was the west rampart.[3]

On the top of Knockanarney hill there are 40 yards of the west rampart still left wide and high, and apparently untouched for ages; and this bit, which is thickly covered with brushwood, is very conspicuous along the brow of the hill, and visible to passengers on the Great Northern Railway. Due east of this hill, distant a quarter of a mile on another rising ground, is a partially-obliterated "fort" of large size. It is marked on the O. S. 1-inch map. Locally it is known as Ligget's Fort.

The "Cast" has been levelled and obliterated from the spot where a lane crosses it, to O'Hare's house on the south. There are traces of

[1] Two miles due west of Gamble's Bridge is a well-known place called Tyrone's Ditches, from Hugh, Earl of Tyrone, who in the 17th century performed sundry military exploits in the County Armagh. The spot is marked on the O. S. 6-inch map of Armagh, sheet 18, and is just at the "Seceding Meeting-House." A resident pointed out to us the site of the last bit of the "Ditches" where the townlands of Lisnagree and Ballervan touch. In Knox's *Co. Down*, Tyrone's Ditches are given as another name for the "Dane's Cast," a mistake which has been repeated in a letter from a University Professor of History to ourselves.

[2] This part of the "Cast" is marked on the 6-inch O. S. maps, sheet 40, Co. Down. There is a "fort" on the same hill east of the "Cast."

[3] On the 6-inch O. S. map this is marked "Dane's Cast," and figured by a single irregular line. This is the last notice the O. S. maps take of the "Cast" till we reach near Killeavy, south of Lough Cam. On a large map of the County Down, by James Williamson, 1810, this place is marked "Dean's Cast."

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former buildings—cottages—having been here on the site of the "Cast," and a garden has been made and fenced at some time in it to the north of the ruins.

South of O'Hare's farmstead the "Cast" is once more found, a narrow passage, with an iron gate at the end, occupying the site of the fosse, and in the large field to which it leads the east rampart is the fence for 200 yards, when the fence changes to the west rampart, and then again to the east rampart for the last 100 yards down the steep incline that ends in marshy ground which is often flooded.

This low ground, most of which is meadows, lies between Knockanarney and Carrickavaddy townlands, and is partly in each. Carrickavady is another hog-backed hill, running for half a mile alongside the canal, north-east of the village of Gerard's or Jerret's Pass.[1]

The "Cast" can with difficulty be traced along the edge of Carrickavaddy hill, where a fence is on its line. It vanishes near the Presbyterian manse, where there is another wide stretch of wet meadow liable to be flooded, that reaches to Lurganare. Along the steep brow of Lurganare hill[2] the Cast is very indistinct, merely an irregular fence marking its site.

From this hill the "Cast" descends to the low-lying portion of Drummiller townland, which lies east of Goraghwood. And here there are still about 60 perches of the east rampart in excellent preservation running alongside the east drain that borders the canal. Bell did not recognise this rampart as part of the "Cast." He seems to have lost sight of the "Cast" in Drummiller, for he writes—"The last townland through which it runs before leaving the County of Down is Drummiller. It cuts along the foot of Drummiller hill, but disappears in the flat grounds." But it is still quite distinct in the flat grounds close to the county boundary under Goraghwood. And Bell, moreover, was uncertain where the canal crossed the "Cast." In his account, published in the *Newry Magazine*, Bell speaks of the "Cast" running "over the townland of Glen," and adds, "it is obvious it must have originally crossed the site of the canal."

Now there is no townland hereabouts called "Glen," though there is a place called "Glen House." In the account of this locality in Stuart's *Armagh*, Bell says—"It then passes through the townlands of Carrickavady and Lurganare; but when it descends to the level of the meadow, it disappears here as it does in all grounds of the same level."

[1] This was formerly called Tuscanspass, and also Lamb Pass.

[2] There are traces of the site of a "fort" close to the "Cast" on the north of this hill.

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Our observation of the "Cast" is that it does exist in this meadow; a deep drain through which runs a stream occupies the site of the fosse; this was cut when the canal was constructed, and the west rampart was taken away probably to form canal banks. The rampart that survives[1] is of the same form and dimensions as any of the best bits in Scarvagh demesne.

This bit of the "Cast" appears to have escaped the observation of those who made the Ordnance Survey, as it is set out on the 6-inch map merely as shrubbery. The present inhabitants of Drummiller know this as the "Black Pig's Glen;" those to whom we spoke had never heard of the "Dane's Cast." They also know where it enters the County Armagh, and call it by the same name.[2]

The "Cast" is next found in the townland of Goragh, in the County Armagh, where a small bluff approaches the County Down, exactly opposite "Steenson's Bridge." Up this hill the "Cast" rises, having assumed a line almost at right angles to what it took through the Drummiller meadow. The end next the bridge has been partly excavated away, no doubt for "filling," when the approach to the canal bridge was made. But it is quite visible for a quarter of a mile up the hill.

It forms the boundary between Clarke's farm and what is now the Glebe lands of Mullaghglass. The "march fence" occupies the north or right-hand rampart, for the "Cast," instead of running as hitherto almost due north and south, when it enters Armagh runs nearly east and west. The fosse is distinctly marked in the deep, wide ditch—5 feet wide and deep. The brushwood of the hedge is a thicket composed of sloe, white thorn, hazel, oak, and willow; and it is in an irregular line. On the top of this hill the "Cast" is cut through by two wide and deep cuttings of the two railways—to Dublin and to Newry. Bell found it a little further on in Greenfield farm,[3] and then some very faint traces in Lett and Glassdrummon, but we could not find it. Since Bell's time the making of the railways and extensive granite quarrying have altered the face of the country.

[1] There is at the extreme south end of this rampart a very fine example of a fairy thorn, the bole of which at the base measures 6 feet in circumference.

[2] One mile south of Goraghwood there formerly existed a fine cairn of which not one stone remains. This gave the name Carnbane to the townland. It is described in Harris's *County Down*; and in Coote's *County Armagh*, with a plan, and sketch of the central chamber of great stones. The site was close to the Clanrye river, and is marked on the O. S. 6-inch map (1836). Half-a-mile east of Carnbane is a small but very lofty "fort," known as "the mount," which resembles the "fort" near the town of Dromore, in the County of Down.

[3] There is a fine pillar or standing-stone on Greenfield farm close to the south fence of the main line of railway, just where the cutting ends.

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Bell says "the line which it now takes is towards Cam Lough,[1] and the first townland on which it is seen after crossing the beautiful and romantic lake is Townavan." We conjecture the "Cast" went by Maghernaheely and Divernagh on the north-west of Bessbrook till the swampy ground at the north extremity of Lough Cam was reached, but we never found the slightest trace of it.

If the "Cast" ever touched the south end of Lough Cam, there is not even the faintest trace to be found now; and as the ground on its eastern side is of a moory and barren nature, if it ever existed there it would be still remaining. On the townland of Townavan, which touches the south-east bay of the lough, the modern fences of the small fields are of unusual height; they are built without cement or clay, of large granite boulders, which abound at the locality, but they are all modern. A little road from a quarry meets the Camlough-Meigh road a short distance from the south-eastern extremity of the lough. From near the eastern wall of this road to Killeavy Chapel, the "Cast," although levelled, is at intervals traceable. The first trace we found of the "Cast" south of Lough Cam was in Ballinliss, after passing the National School.[2]

From Ballinliss School it is still possible to trace out the line of the "Cast" through the townland of Seafin by means of several "fairy thorns" which are permitted to luxuriate along it, and by an occasional though very slight irregularity in the surface of the fields.

After crossing a mountain road leading to the new chapel the east rampart of the "Cast" is found, and the site of the fosse is quite distinct; it continues in this state for a distance of a quarter of a mile, and forms the boundaries of several small farms. Many stones have been loosely set or thrown in clearing the land of them, against this portion of the "Cast." So that when seen from the road leading from Camlough to Meigh, it "appears," to quote Bell's description, "like a large wall as it stretches across the heathy plain.[3]

[1] The road running above the eastern shore of Lough Cam, and from which the visitor looks down upon the clear waters of the "Crooked Lake," is by the inhabitants of the district called "The Valley of the Black Pig;" and on the moory ground above the south-east corner, a curious V-shaped fairy thorn is shown, through which the "Black Pig" in its wild career ran.

[2] This National School in Bell's time was the Chapel of Killeavy. The fort or lis from which Ballinliss took its name is no longer in existence.

[3] We think Bell's "heathy plain" is a mere figure of speech, as it must surely be more than 80 years since every bit of arable land in this district was reclaimed and under cultivation. We also suspect that Bell never was nearer this part of the "Cast" than viewing it from the road. The natives of the place assured us that the stones that lie on the remains of the "Cast" in many places had all been put there in clearing their land for cropping.

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East of the chapel in Seafin townland the "Cast" for two furlongs has been entirely levelled, but its course is easily traced through the fields. Some portions of this removal have been effected during the memory of the present generation. The clearing of the fields from the stones that naturally abound in them, has led in the course of years to the erection of huge dry stone walls all through this district, as alluded to above. And along this part in which we are now looking for the "Cast" there is one long wall 5 feet high, which, at a little distance away, has quite an imposing effect, and might easily be taken for a wall-like part of the "Cast." But when examined closely, this wall is found actually cutting diagonally through the site of the "Cast," which at once disposes of the idea of its being an original part of the "Cast."

In the townland of Agalloge, about 200 yards from the Newry and Forkill road, there is a portion of the "Cast" 100 yards in length in excellent preservation. The occupier of that farm—may he be blessed!—has been afraid to touch it. The fosse is 8 feet deep and both the ramparts are still there. It is clothed with a shrubbery of hazel, sloe, and white thorn, and is so deep that, as one of the natives remarked to us, "Sure a horse and cart could be in it all day, and never a one in the field on either side to know of it." This interesting and valuable remnant exactly resembles the "Cast" in those places in Scarvagh demesne where it is most perfect. A little further westward there is another piece of the work, but in a sadly dilapidated condition—only the southern bank is now standing. A cottage close to the road is, as the occupier pointed out to us, built in the "Cast," but the stone-facing of all the fences thereabouts is recent.

The road from Newry to Forkill crosses the "Cast" at a point where on the O. S. map there is a slight angle in its direction.

South of this road the "Cast" is all levelled and very indistinct; however, it can still be traced for a quarter of a mile, as it curves round with a gentle bend to the east in the direction of Fathom, or Fedom, after which no traces of it are to be discerned.[1]

[1] At a cottage near this part of the "Cast," an old woman—a perfect type of the Celt—told an extraordinary story, which is the only fairy story connected with the "Cast." Many years ago, a man riding along the Meigh road, with a horse which he intended selling at Dundalk fair, met a little old man just at the place where the road passes through the "Cast." The little man made a bid for the horse, which was refused by the owner. "Well," said the little man, "I shall be here in the afternoon as you come back, and if you don't get a better price for your horse in the fair, I'll give you the same money." The owner of the horse could not at the fair obtain anything like the price he had been offered in the morning, so he brought the horse back and sold it to the little man who was waiting at the "Cast." The little man took horse and owner off to a cave in the mountain, and when they entered the cave it was full of women and men. At the far end of the cave were horsemen, fully armed, and seated on horseback. One of these horsemen appeared to be in the act of drawing his sword. And when that sword is drawn, the Judgment Day will come.

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The portion of the "Cast" which is in the townlands of Seafin and Agalloge is named and set out on the O. S. 6-inch map, sheet 29, Co. Armagh. And there is a bit also marked "Dane's Cast" a quarter of a mile north of Newton Cottage. We have some doubts as to this being a part of the "Cast." To the south of the bend of the "Cast" in Agalloge townland there was formerly a wide bog stretching towards Jonesborough.

The traditions relating to "the fosse the Black Boar scooped" are only three in number, so far as can be traced. O'Curry is responsible for one, O'Donovan for the second, and Sir Samuel Ferguson for the third. All these tales are so interesting, that they are appended in the words of the several writers.

In a topographical tract preserved in the Book of Lecan in the Royal Irish Academy, and quoted in note to page 15 of O'Curry's translation of "The Battle of Magh Leana," we find the following passage:—

"Magh Leana, why so named? It is not difficult for me to tell. Leana was the son of Mesroda who reared Mac Datho's pig, which he found in Daire Bainbh (the slips grove) in the eastern part of Bladhma (Sliabh Bloom). It grew with him till the end of seven years, until there were nine inches of accumulated fat upon her snout. The Ulaidh (Ultonians) and the men of Olnegmacht (the Connacians) went to Mac Datho's feast. Messengers went from his mother to him (Mesroda), *i.e.*, from Datho's wife, asking to get the pig, to help to preserve her honour (for hospitality), for the five provinces of Eire had come to the feast; and she offered him fifty choice hogs in lieu of her, and he did not accept her offer. There were sixty strippers (milch cows the second year after calving, and whose milk is believed to be the best) in enclosed pasture feeding her.

"It required sixty oxen to remove her, and her belly alone was the burden of nine men, and which Conall Cearnach eat whilst he was distributing her. Mesgeadhra and Mesroda were the two sons of Mac Datho. It was by Mesroda the pig was reared. Leana, the son of Mesroda, now went to (or upon) the Black Trench, one night shortly previous to her being conveyed to his grandfather. He fell asleep where he was, and the pig rooted the trench over him, without his feeling it, till he was smothered. He started, however, turning against her (before he was quite dead), and the point of his sword came into contact with the pig and killed her. And Tollseadha, Mac Datho's swine-herd, went and carried the pig to the feast, and he raised the grave of Leana there. Unde Magh Leana dicitur."

The second account we have in a letter of Dr. O'Donovan, written at Carrickmacross, and dated 25 May, 1835, now preserved in the Royal Irish Academy, which runs as follows:—

"The tradition about Gleann na muice Duibhe is the wildest I ever heard. A schoolmaster lived in Drogheda a long time ago who used to work the magic art, and turn his scholars into pigs. One day that they were playing in the field adjoining the school-house, in this shape, O'Neile, who was hunting in that neighbourhood with a fine pack of hounds, observed the playfulness and dexterity of the swine in the field, and set his dogs after them, to their great sudden surprise.

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The swine ran in various directions through the country, and formed those ditches called Gleann na muice Duibhe, which are to be seen in various parts of the south of Ulster. One made its way towards Lough Neagh, another faced the west, and a third that was very closely pursued swam across Lough Mucshnamha at Castle Blayney, and gave it name, and then proceeded in the direction of Meath."

Sir Samuel Ferguson, in Note 52 to Congal, after explaining where and what the "Dane's Cast" is, says:—

"In Irish tradition it is called the 'Glen of the Black Pig,' a mythical monster, said to have been banished, after the establishment of Christianity, to the Hebridean seas, where his 'rootings' may be seen in stormy weather in the hollows of the waves, and his 'gruntings' heard from the caverned rocks of Mull and Isla."

The above is all we know of the Black Pig, and it is hard to say how the traditions got attached to this earthwork; but with him who believes that this monster was the maker of the "Dane's Cast" we have no intention to quarrel.[1]

The following extracts, which are taken from an article on "The Danish Wars" in Connellan's *Four Masters*, although perhaps not all that bear on the subject, are sufficient to show the movements of the Danes in the countries that are now Counties Down and Armagh:—

"In A.D. 827, the Northmen landed at Newry, but were defeated in a fierce battle by Lethlobar, son of Loingseach, Prince of Dalaradia.

"In the *Four Masters*, at A.D. 829, the first devastation of Armagh by the Northmen is mentioned to have taken place.

"In A.D. 839, Armagh and its churches, &c., were burned by the Danes.

"In A.D. 840, the Northmen erected a strong fortress at Linduachaill, now Magheralin, near Moira, in the County of Down. In A.D. 844, Turgesius plundered Armagh, and expelled the primate Forannan, and all the ecclesiastics and students, then amounting to several thousands, and the Primate was afterwards taken prisoner, and carried off in their ships to Limerick, together with all his relics and attendants.

"About A.D. 844, the Northmen were defeated by the Ultonians, under King Niall Caille, and 700 of them slain at Casan Line, near Lough Neagh and the river Lagan, on the borders of Down and Antrim."

We also read that Turgesius had fleets on Lough Neagh and Strangford Lough.

"Turgesius sometimes resided in his fortress at Dublin, and according to some accounts also at Tara, but he had his chief fortress and residence called Dun Turgeis, or the Fort of Turgesius, situated on a high hill near Lough Lene and Castle Pollard, in Westmeath."

[1] Stuart, in his *History of Armagh*, says the "Dane's Cast" "strongly resembles the wall of Antoninus Pius in Great Britain. The traditional stories related by the people of Ireland and Scotland, respecting these great barriers, are in many respects remarkably similar, and equally imbued with superstition and extravagance. Antoninus's wall, at the western end of the Numerills, is called 'The Swine's Dike,' and, in passing to Langton, gives the name of Swine's Dike to a village which lies between these two places. In like manner, the *Dane's Cast* is called by the aboriginal Irish *Gleann na Muice Duibhe*—'The Glen of the Black Pig,' which some deem the work of a demon, others of the O'Hanlons, and others again of Mabbe Cruachan, an enchantress. The *Anglo-Irish* style it the *Dane's Cast*, and assert that it was formed by that warlike people."

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The Northmen quarrelled amongst themselves, and in A.D. 849 "the Danes took the fortress of the Norwegians at Linduachaill or Magheralin, near Moira, in the County of Down, and slaughtered a vast number of them, amounting to 1,000, according to Keating.

"A.D. 850, according to the *Four Masters*, the Norwegians with 160 ships came to battle with the Danes at Snamh Eidhneach, now considered to be Belfast Lough, and having fought with great fury on both sides for three days and three nights, the Danes were at length victorious, and the Norwegians were obliged to leave their ships in their hands. In the same year Armagh was devastated by the foreigners of Linduachaill, on the Sunday after Easter.

"In A.D. 867, Aulaf, at the head of the Northmen of Dublin, devastated and burned Armagh, with its churches, &c., and 1,000 persons were either slain or taken prisoners, and he carried off great spoils and treasures.

"In A.D. 890, Armagh was laid waste by the Danes of Dublin, under their chief named Gluniarn, which signifies Ironknee; they burned the cathedral, plundered the churches, and carried off 710 captives."

In examining the above extracts, the first thing to be done is to see where the Northmen who committed these depredations came from. In 827 we find them landing at Newry, but, as they were repulsed, it is not improbable that they sailed away again. The attacks on Armagh in 829 and 839 were probably made from the fleets visiting Lough Neagh or the loughs on the east coast, and it seems more than probable that the Northmen who made Linduachaill[1] were the crew of the fleet stationed in Lough Neagh: they must certainly have stood in need of such a holding and shelter, especially after their defeat by Niall Caille, if they were to render any assistance to or co-operate with any party sent by Turgesius from his dun in Westmeath. In 850 it was the holders of Linduachaill who sacked Armagh; in 867 the Northmen came from Dublin for the same purpose, so before that date they had either lost or abandoned Linduachaill. In 890 they again came from Dublin to sack the churches at Armagh. The fact of the foreigners coming so far at these last two dates is noteworthy as seeming to show one of two things—either there were no Danes near Armagh at the time, or those there were too weak to make the attack and had to call in aid.

Now, if the "Dane's Cast" was made by the Danes, it must have been by one of the parties mentioned above, but which? The "Dane's Cast" was a permanent work made for active defence, as is indicated by the great number of raths and duns on its eastern side, which also indicated that it was defended on that side against the enemy in the west. The party arriving in A.D. 827 did not hold it, as they came from

[1] Could this be the fort near the road between Magheralin and Moira? It is marked in the 1-inch O. S. map, but is unnamed. Joyce, in his *Irish Names of Places*, says that Linduachaill was two miles south-east of Castlebellingham, Louth (*vide* vol. ii., page 408). This fort is now completely levelled.

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Newry and were beaten back to that place. Such a work was certainly not made by a flying enemy, with nothing but ships and water behind them to give support. Turgesius did not hold it; he had his dun, and he must have deserted it to gain shelter behind the "Dane's Cast." Besides, the "Dane's Cast" was an extensive work, and it would take a very large army to properly garrison and hold it; but there does not ever appear to have been an army of Northmen numerous enough for the purpose permanently stationed in that part of the country—certainly not between 829 and 840. Dublin, Waterford, and Limerick were the strongholds of the Northmen, but there was no large garrison in the North, and it would have required one of great size and importance to construct and defend such a work as the "Dane's Cast."

Some may think that it was connected with Linduachaill, and the testimony of O'Donovan,[1] that the tradition among the country-people living about Scarvagh was that the Danes cut this trench in order to march an army through it unperceived by their Irish enemies, might seem to lend colour to it. Examine the tradition, and it will be found to be absurd. Imagine a commander marching an army of any size through a trench 20 miles long intersected by lakes and bogs!

The banks of the Bann from Lough Neagh to Laurencetown were impassable morasses, and why should the work not have been held by the foreigners at Linduachaill as a defence against the Orghialla? There are three reasons: first, we should have heard something of the people who garrisoned the other forts along the line; secondly, they would have been open to an attack in rear by the Ultonians; and, thirdly, they were too weak, for we read that about 844 the Northmen were defeated by the Ultonians, under King Niall Caille, and 700 of them slain at Casan Line, near Lough Neagh and the River Lagan, on the borders of Down and Antrim. At this time the Ultonians cannot have been very strong, nor can great numbers have been engaged, else the series of hand-to-hand fights which made up a battle would have resulted in more deaths.

From the above it may fairly be assumed that the "Dane's Cast" had nothing to do with the Danes;[2] it was not their mode of warfare. The foreigners who raided the North lived in their ships, only holding a position on land whenever it was necessary to gain an advantage,

[1] *Vide* Ordnance Survey of Ireland Letters preserved in Royal Irish Academy. This is a present tradition.

[2] *Vide* Joyce's *Irish Names of Places*, vol. ii., p. 219.

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and they abandoned it when it was no longer useful. When a raid was successful, and they got a good haul of plunder, they sailed away to one of their permanent stations.

The name *Gleann na Muice Duibhe*, or "Valley of the Black Pig," seems to be an ancient one; and curiously enough the people living in the stony and boggy district between Newry and Ravensdale have all heard of the name, but "niver mind hear tell of the 'Dane's Cast.'" It is probable that the earthwork only got this name in recent times, and then by Plantation people, who heard a few of the traditions, but had a very hazy idea of the history of the country. They saw about them remarkable features, and had to account for them; they heard about the Danes as terrible warriors, and so attributed these wonders to them; hence "Danes' Forts," "the Dane's Cast," and similarly, "Giants' Graves," "Big Stones," &c.—all names given by a people who knew nothing of the real authors or origin of the things they named.[1]

In Johnson's Dictionary the word "cast" is given as meaning "the thing thrown," and its use is illustrated in the following stanza from Dryden:—

> "Yet all these dreadful deeds, this deadly fray,
> A *cast* of dreadful dust will soon allay."

All writers on the subject agree that the "Dane's Cast" was a boundary, but unanimity ceases when we come to ask, what was it the boundary of?

"About 1490 the Pale from sea to sea was bounded by a double ditch or wall." Could the "Dane's Cast" be part of this boundary? "No" must be the answer, as the Pale did not extend so far north at the time.

Was it a boundary of Oriel, and constructed by the Orghialla? The last point may be dismissed, as it is scarcely to be presumed that a proud clan like the Ultonians would submit to the indignity of being hemmed in, unless compelled by superior force; and it cannot be admitted that the whole Clan Colla would assemble along Glenree to protect the completion of a work which they did not mean to hold in force. Besides, if the "Dane's Cast" had been considered a disgrace by the Ultonians, they would have destroyed it. The Clan Colla had no idea of erecting such a boundary; they intended that the Ultonians should be driven out of their old country altogether, or made slaves. They wanted all their granted license

> "From proud Emania to the sea; from Farsad to the Bann."

[1] *Vide* Sir Samuel Ferguson's paper on the Breton prehistoric monuments.

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If the earthwork was a boundary of Oriel, it would either have ended at Newry, as the Newry river is the natural boundary, or it would have turned to the westward after striking Camlough; instead, it turned eastward. The Dorsy in Creggan and the intrenchment at Lough Ross, west of Crossmaglen, might seem continuations, and it will be seen from the following extracts that O'Donovan once thought so.

In a letter of his from Carrickmacross, there occurs the following passage:—

"'The Valley of the Black Pig' showing its warlike ditch and rampart here too! It runs from Carrickmacross in the direction of Meath through the townlands of Tullynaskeagh, Newton, Drumboorg, &c."

Again writing from Cootehill, he says—

"The 'Dane's Cast' is here also, but instead of being called the 'Valley of the Black Pig,' it receives here the stranger name of 'The Worm Track,' or 'The Worm Ditch.' It runs (we walked along it) almost from one extremity of the parish to the other in a S.E. direction; as the people are plagued with it, striving to pay rent for it, they are labouring to level it with great industry, and it is completely defaced in various fields, but up the sides of barren hills it still shows its double ditch and broad rampart in all its pristine perfection, defying, on its way through plantations and across the summits of unprofitable hills, the pick-axe of the covetous farmer at least for another century. It must have been a tremendous huge worm that ran across the country when she formed so deep a track, but her coils voluminous and vast cannot have been more terrible than the tusks of the huge boar that rooted up the 'Valley of the Black Pig'! The only tradition among the inhabitants of Currin respecting the Worm's Track is that it was a boundary between the provincial Kings in 'old Irish times.'"

In another letter from Cootehill, he goes on to say—

"I was first of opinion that these bits of the same continuous ditch might have been fragments of the boundary between 'the Meath,' formed by Tuathal, the Welcome, and the province of Ulster, but upon examination I find that this opinion is groundless." [Here follows a description of the boundary of "the Meath," from Keating.] "Now it is evident that the situation of the 'Dane's Cast,' 'Valley of the Black Pig,' &c., will not agree with this boundary. But I think it highly probable that they will answer the boundaries of Oriel. First, the 'Dane's Cast' keeps so close to Glenree that it was in all probability the great wall of Tartary between the Oriel and their enemies the ancient Ulidians or Clanna Rury. We find it again running through the parish of Creggan, in the south of the County of Armagh, and we find a tradition there that it anciently extended in the direction of Carrickmacross. We next find it running through the Farney not far from the frontiers of Meath, and lastly we find it running through the parish of Currin, in the south of the Dartree, not far from Fermanagh. If all the fragments of this ancient rampart could be traced and connected, I think it would be found to enclose all the south and east sides of the country of the Oriels."

In one sense the "Dane's Cast" may have been a boundary of Oriel, but it was not erected for that or any other purpose by the Clan Colla—it was made in spite of them and against them.

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The portion of the "Cast" that extends from Goraghwood down to Camlough and there bends eastward towards Fedom[1] is of much importance, and was recognised as such. It closes the passes into the North, blocks Moiry Pass and the one at Forkill and flanks the others westward. The importance of this tract of country may readily be seen from the following note extracted from page 152 of the old *Ulster Journal of Archæology*, vol. ii. :—

"The numerous decisive engagements fought between Dundalk and Armagh prove that the district between those towns was the principal battlefield of Ireland. Thus Sir John De Courcy fought a battle in Glenree, during his attacks on the North. Edward Bruce was defeated at Faughart, near Dundalk, in that victory which relieved Ireland from an army of marauders; and subsequently, in 1344, when the Viceroy Ufford, who married the Countess of Ulster, entered the territories of her murdered husband Cummanu Valida, he, as Sir R. Cox writes, gained the pass, and, according to Clyn, repaired and rendered passable the passage of Ymerdoylan.

"When Walter Devereux, Earl of Essex, undertook his ill-judged enterprise, he opened ways, through the woods which covered the country, into Tyrone, Farney, the Brenny, and MacMahon's country; these he cut so wide that ten horsemen might ride abreast."

From the same note we learn that all this country is marked in Blaen's map as a forest.

One may easily imagine the feelings of perplexity of the commander of a considerable force, in a thickly-wooded and difficult country, harried by kearns armed with throwing-spears and arrows, a boggy defile at his back, and in his front a formidable earthwork held by a force of whose numbers, perhaps, he is perfectly ignorant. He cannot turn it; the right leads over mountains into the sea; the left has a narrow passage between the earthwork and Slieve Gullion, in which he would be headed, taken in rear, and attacked on his right flank.

But let us see how this boundary came to be formed. Carbry Liffechar, Ard-righ or monarch of Ireland, had two sons, Eochaidh Doimhlein (or Dubhlein) and Fiacha Strabhteine. To the exclusion of the former, the latter ascended the throne. Eochaidh had three sons, viz., Colla Uais, or the Noble; Colla Meann, or the Stammerer; and Colla da Chrioch, which means "earthy" or "clay-like." These men, called the "Three Collas," with a view to restoring the throne to their own line, rose in rebellion against Fiacha Strabhteine and slew him in the battle of Dubhcomar, A.D. 322. Colla Uais now ascended the throne, and he was monarch of Ireland for four years, when Muredach Tirech, son of Fiacha Strabhteine, rose with a mighty

[1] Now Fathom.

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host, and, having defeated the three Collas, banished them to Alba (Scotland). Their mother, Aileach, being daughter of the King of Scotland, they there got considerable lands and remained for some time. The Ultonians, who were very brave and very proud, gave offence to Muredach, the Ard-righ, and war broke out between them. Muredach, determined to humiliate the haughty Clanna Rury, and, knowing that sooner or later he would have trouble with the three Collas, thought it better to appease them, and sent to Scotland offering them pardon and a kingdom if they would fight for it. The three Collas, accepting the congenial task, returned to Ireland with a large force from Alba and assumed command of the Ard-righ's army. The two armies met and a great battle was fought at Carn achad-leith-dheirg, near Carrickmacross, in Farney, which lasted seven days, and the three Collas, having utterly routed the Ultonians, "seized their palace, Emania, and destroyed it, so that it was never again inhabited by its old masters; and the Ulster chiefs were driven eastward, and their two great races confined within the limits of the present Counties of Down and Antrim, being bounded on the east by the sea and on the west by the Bann, Lough Neagh and a line of earthen ramparts extending southwards from Portadown to Newry in the valley along which the canal and railway run, which was called Glenn Ree, where there are still existing large traces of those remains at various intervals. It resembled the earthen wall which was constructed by the Roman Agricola and restored by Antoninus, between Glasgow and Edinburgh, to prevent the incursions of the Picts and Scots."[1]

Uladh was originally the name of the entire province of Ulster; but after the year 332 A.D. it was applied solely to that portion of the east of Ulster, viz., the Counties of Antrim and Down, which is bounded on the west by the Lower Bann and Lough Neagh, and by Gleann Righe, through which the "Dane's Cast" or "Wall of Ulidia" was formed.

O'Flagherty and others, who have written on the history of Ireland in the Latin language, have, for the sake of distinction, adopted Ulidia to denote the circumscribed territory to the east of this boundary, and Ultonia to denote the entire province of Ulster, almost conterminous with the present province.

The "Great Wall of Ulidia," or the "Dane's Cast," ceased to be the boundary of Ulidia (which may be translated as "Little Ulster") after the battle of Magh-Rath (Moira), A.D. 637, when the Ulidians were crushed and their leader, Congal Clane, was killed.

[1] Lecture by Bishop Reeves, quoted in Sir Samuel Ferguson's *Congal*.

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That Sir Samuel Ferguson believed the "Dane's Cast" to be the boundary of Uladh there is abundant proof in the following extract from a note to his *Congal*:—

"The dyke which divided the eastern portion of the Clan Colla's possessions from the remnant of the kingdom of Ulster may still be traced along the line of the Newry Canal and onward into Armagh and Louth."

But there exists much older evidence than this. In *The Battle of Magh Rath*, as translated by O'Donovan, the following lines appear in the text:—

"The land of Airghaill, let it be mentioned by us,
Extended from the Ath an Imairg to the Finn,
And from Glinn Righe westwards directly,
To Bearramain in Breifne."

And in explanation of this O'Donovan says in a note:—

"The territory of the Oirghialla was divided from Ulidia by Lough Neagh and the Lower Bann, and by the remarkable trench called the 'Dane's Cast.'"

Again he says:—

"Uladh was originally the name of the entire province of Ulster, but after the year 332 it was applied to that portion of the east of Ulster (Down and Antrim) bounded on the west by the Lower Bann and Lough Neagh and by Gleann Righe, through which an artificial boundary was formed, now called the 'Dane's Cast.' This boundary is distinctly referred to in a manuscript in the Library of Trinity College, Dublin, H III. 18, p. 783, in the following words (Irish Text), *i.e.*, 'on the hither side of Gleann Righe was formed from the Newry upwards between them (*i.e.*, the Clan Colla) and the Clanna Rudhraighe, and the Clanna Rudraighe never returned across it from that time to the present.' On an old map of Ulster the river of Newry is called Owen Glanree fluvius."[1]

O'Donovan repeats this statement in a note to his translation of the *Circuit of Ireland*, by Muircheartach MacNeill, Prince of Aileach (page 31, line 34), on Glen Righe, which on account of its interest is given in full as follows:—

"This place is often mentioned by Irish writers as forming the westward boundary of the country of the Clanna-Rury, after their conquest by the Collas, A.D. 333. The name given on Norden's map of the country lying between Dundalk and Lough Erne, from which it appears that Glin-Righe was the vale of the Newry river that divides the counties of Down and Armagh. The remarkable trench or dyke, called the 'Dane's Cast,' was the ancient boundary between the territories of Oriel and Ulidia, as we learn from an ancient MS. in the Library of Trinity College, Class H III. 18, p. 783."

[1] Note *e*, page 37. *The Book of Rights*, edited and translated by O'Donovan and O'Hart, gives almost the same words.

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Many similar expressions of O'Donovan's opinion could be cited. Tighernagh says—

"The three Collas afterwards destroyed Eamhain Macha, and the Ultonians did not dwell in it from that out; and they took from them their Kingdom from Lough Neagh out (westwards) A.C. 332. A fosse and rampart called the 'Dane's Cast' marked the boundary in Glenn Ree," adds Dr. Reeves.[1] And Joyce, in his *Atlas and Geography of Ireland*, under County Down, says:—"The 'Dane's Cast' in the west, a little to the south of Gilford, is a part of the ancient rampart dividing the two kingdoms of Oriel and Ulidia."

"The name Gleann-Righe occurs in the *Annals of the Four Masters*, at the years 995, 1113, 1178, 1483, to express the western limit of Ulidia." So says Bishop Reeves.

If these passages be examined, it will be found that the boundary is not distinctly mentioned, but each of them taken with the context clearly shows that Glenree was an important place, a place beyond which an army could not advance without fighting.

In 995 an army was led to Glenree, but it was defeated by the Lord of Oileach. In 1113 another, composed of the Cinel-Eoghain, Cinel Conaill and the Airghialla came to Glenree and deposed the King of Ulidia. In 1178 John de Courcy camped for a night at Glenree and was attacked by the King of Uladh, who slew four hundred and fifty of his men. Again, in 1483, when returning home after defeating the English near Dundalk, part of O'Donnell's army under Hugh Oge O'Neill "proceeded to Glenree (near Newry) to attack Trian Congail (in Down)."

From the earliest times the Ultonians were in the habit of defending their boundary. On the day Cuchulain was made knight, when on his way to the boundary he met Conall Cernach at the White Carn of Watching on Slieve Fuaid, guarding the province of Uladh, "for one of the champions of Uladh used to take his day in turn upon Sliabh Fuait, to protect any one who came with a poem, or to fight with a man; so that it was there he would meet them, in order that none should go to Emania without being perceived."[2] Cuchulain himself defended the boundary against the whole army of Maeve during the sleep of the Ultonians, and the entire literature of the Ultonian cycle is full of descriptions of fights in defence of the border. Besides, the vast quantity of ancient arms found about the "Dane's Cast" point to an armed defence.

Boundaries of earth seem to have been common enough in old

[1] Reeves' *Ecclesiastical Antiquities of Down and Connor and Dromore.*

[2] Passage from the Tain Bo Cuailgne, given as a note to p. 57, *Battle of Magh Leana.*

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times, as is shown by the many remains scattered over the country. Keating describes the boundary of Meath. In *The Battle of Magh Leana* it is stated "they raised a mound of division on either side," from Clarin Bridge, in Galway, to Dublin, referring to the division of Erin between Con of the Hundred Battles and Eoghan Mor. The English were merely following an ancient Irish custom when, in pursuance of Poynings' enactments, the order to surround the Pale with an earthen parapet was made.

The numerous remains of raths and duns on the Ulidian side of this boundary clearly indicate that a narrow track near the border was very thickly populated, while the fact that some of these raths stood close to the very line of rampart seems to show that the occupation was a military one. If the map be carefully examined, it will be seen that there are three distinct lines of these rath-remains: there are those on the entrenchment and close behind it, which were probably occupied by guards; further to the eastward there is a thick belt where the main body probably dwelt; some little distance in rear of these there are a few raths which appear of more importance than the others, where probably the commanders lived. To the east and west of this tract the dwellings are fewer; on the western side there are scarcely any, and these few are at considerable distance both from each other and from the "Cast." The last were, probably, points from which the movements of the enemy on the other side of the boundary were watched; they were, in fact, the Clan Colla's permanent outposts from which word was sent back when the Clanna Rury crossed the border on one of the numerous skirmish-raids in which it may be presumed they were pretty active, for no one would say that a proud clan like the Ultonians would sit down quietly after such a blow to their pride as the battle of Ath-leith-derg proved. No; weakened though they were, they kept a brave show and preserved the same high spirit until, at the battle of Magh-Rath, it was broken for ever.

If this boundary was held by a military force there must have been a commander-in-chief who, it may be assumed, was the King of Uladh, and lived at Lisnagade. But, as it is obvious one commander could not supervise so long a line of defence, it must have been broken into sections, each with its own commander. These commanders of sections lived at Fathom, Crown Mound, Tierney and the fort south of Laurencetown, called Listullyard. Such an arrangement would give each commander five or six miles of front—as much as he could properly look after. Of these sections, the two strongest in

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point of garrison would be the southern and northern. The defenders of the one would have to meet any southern force coming through the passes, and those of the other must be prepared to resist any attempt to turn the flank at that side.

Next to Lisnagade, Fathom must have been the most important place. It commands Moiry Pass. The whole of the "Cast" from the base of the mountain to Camlough is visible, and signals from it must have been seen along the whole line as far as Lisnagade.

In ending this paper, it may be mentioned that every fort appears to have been visible from at least one other, and that several were visible from one central one. This seems to point out that the necessity of rapid communication by means of signals was one of the considerations in view when the various sites were chosen.

NOTE.—In addition to the several writers quoted above, references to the "Cast" are found in *Statistical Survey of the County of Down*, by the Rev. John Dubourdieu, Dublin, 1802; Lewis's *Topographical Dictionary of Ireland;* O'Hart's *Pedigrees; Tours in Ulster*, by John Doyle; and *Proceedings of the Royal Society of Antiquaries of Ireland*, vol. vi., 1883–84.

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Lisgool Abbey, County Fermanagh.

WITH NOTES ON SOME MAGUIRE CHALICES.

By the Rev. J. E. MacKENNA, C.C., Enniskillen.

(Continued from page 54.)

REFERRING to the possessions of the abbey at its suppression, Archdall writes:—

"By several Inquisitions, it appears that this Abbey was possessed of *Drumcion*, two tates; Gortret, one tate; Colkie, three tates; Grangeth, three tates; Lifredy, two tates; Cappoge, one tate; Lanchall, two tates; Drumkeen, two tates; Moyleat, four tates; all of the ancient measure, with their tithes, in the County of Fermanagh. They had six quarters of land, containing 24 tates, each tate being thirty acres of this country measure, with the tithes thereof, and certain liberties, payable out of the lands of Ballynasagard, all in this county. Tempel Mullin (a chapel of ease), in the parish of Boghæ, and barony of Clonawley, in MacGarrahan's country, paying yearly to the abbot five gallons of butter and an axe; and also the Rectory and Vicarage of the parish of Rossierie, in same barony, were appropriated to the abbey; one-forth part of the tithes did belong to the Bishop of Clogher (excepting only the tithes of Ballinbort), and the other three parts were the property of the abbot; a moiety of the tithes of Ballinbort was appropriated to the use of the parson of Inniskeen, one forth part to the Vicar of Rosberry, the half of the last forth to the Bishop of Clogher, and the remaining half to the abbot. The Chapel and Grange of Ballymataggart, containing one tate of the new measure (which is two tates of the old measure), together with the tithes of the same; the lands of the sept of Munteraran paid annually to the abbot four meathers of butter and five of barley, each meather to contain six quarts; and it also paid 6/- for tithes of the said lands, and 2/- yearly to the Bishop. These, together with the site, &c., of the monastery, a small church and cemetery, and certain tofts [crofts], gardens, and closes adjoining, containing three acres, were granted to Sir John Davies."

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The Survey of Fermanagh (1 James I., Ult. Inq., xxxiv.) returns among the spiritual lands of the barony of Clynawley—

"The monastery or abbey of Canons at Lisgool, whereunto belongeth in the same barony twenty tates of land and certain medders of barley, with the appurtenances of butter, arising as a chief rent out of Ballymacsagart. This is entirely possessed by Shane Mac——, an abbot for ten years past, as prior from the Pope. The Abbay of St. Frauncis, in Lisgool, whereunto belongeth no lands or living, save onely the gardens and crofts about yt. It is possessed by the said Shane, notwithstanding we find the king's matie. intitled to all the lands and possessions of theis 2 abbayes by act of parliamt. enacted within this realme in the 33rd yere of King Henry ye Eight of famous memory and so actually possessed thereof."

The "Enniskillen" Inquisition, September 18, 1609, found that the Bishop of Clogher was entitled, out of Lisgool Abbey, "to one meal per annum, if he came, and six shillings and eightpence proxies, for the impropriation of Rosserrirle."

When the Lord Deputy, assisted by the Lord Chancellor and Lord Chief Justice, had completed the Fermanagh Inquisition, he looked around for a suitable place wherein to erect a shire town for the county, with gaol, session-house, and other accessories for the civilisation of "the wild and transitory people." Lisgool took his fancy, and he determined that, when the chief men of the county came to Dublin in the next session to settle about their estates, he would issue orders to have a town built there. Sir John Davies, who was disposed "to become monarch of all he surveyed," considered the lands cleared and fertilised by the monks a natural reward of his labours in the survey, and he persuaded the Lord Deputy that *Inis-Catheline* would be a more convenient site for the proposed town. He soon afterwards obtained for himself a grant of the abbey and 1,500 acres of land lying about it[1]. He seems to have built a "fair stone house, but no bawne" (Pynnar, Survey, 1618–19). This fair stone house was probably the "castle," said to have been burnt by James and Cahill Maguire in 1641.

The Franciscans were in occupation of Lisgool in 1631 *(see note by Lord Belmore)*, because in that year Michael O'Cleary, the chief of the "Four Masters," under the patronage of Brien Roe Maguire, first Baron of Enniskillen, compiled the *Book of Invasions* in Lisgool Abbey. This *Laebhar Gabhala* is a narrative in Gaelic of the successive colonisations of Ireland. In the dedication, prefaced to his manuscript, the veteran chronicler tells us that he undertook to purge from error, rectify, and transcribe the old chronicles, that it

[1] The religious house of St. Francis near the dissolved Abbey of Lisgool was leased to William Bradley, Dublin, in third year of James I.

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might be to the glory of God, to the honour of the saints and the kingdom of Erinn, and to the welfare of his own soul. Having secured the patronage of Maguire, he selected as his assistants O'Mulconry, Cucoigry O'Cleary, O'Duigenan, and Gillapatrick O'Luinin, the chief chronicler to the Prince of Fermanagh. On the 22 October, 1631, the work was commenced, and it was completed on 22 December in the same year, and on that day it received the approbation of Father Francis MacCraith, guardian of the Convent of Lisgool.

Lisgool lost a good friend in Connor, Lord Maguire, who was hanged for treason at Tyburn in 1644. A short time previous to his execution he made his will, which clearly proves that he never forgot the convent on the shores of Lough Erne, at whose altar he often knelt in youth, and at which he desired to be remembered after his soul had gone to its account. To the Convent of Lisgool he bequeathed £20 to have masses said for his soul, and he earnestly besought that the money should be given without delay. The *will* continues:—"I do desire those my friends herein mentioned, and all others my friends, to have many masses and prayers said for my soul; and last of all, I do appoint this, my *will*, to be and remain in custody of the Friars of Lisgool, whom I entreat to keep it safely in their custody until it pleases God that the contents be fulfilled, and also to send authorised copies of it to my friends, entrusted and mentioned by me as above mentioned. I do likewise beseech the said Friars to solicit frequently and earnestly all those that ought from time to time to fulfil and perform this my last will and testament, to be mindful of their duties in discharging their parts; and also I do desire the said Friars to be mindful always in their masses and prayers to pray for my soul.[1]

Despite the repeated efforts to banish the friars from Lisgool, they maintained a footing there long after the suppression of most other convents in Ireland. Dr. Oliver Plunkett, in a letter to the Internunzio at Brussels, dated 25 September, 1671, speaks of the Franciscan Convent of Lisgool, which at that time contained six friars, two of whom were very good preachers, viz., Father Ternenan and Father MacMulachin. It may even be that the Franciscans were in residence at Lisgool in 1739, for in that year Sir Brian Maguire presented them

[1] The original copy of Lord Maguire's will was, in 1834, in the possession of Thomas Maguire, a hardware merchant, The Diamond, Enniskillen. He kept it locked up in an old wooden box, and refused to allow Dr. O'Donovan to copy it, from an idea that it would lessen its value. He was locally known as "The Baron," and was believed to be descended from Rory Maguire, the brother of the Connor, Lord Enniskillen. His family is now extinct.

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with a chalice (No. 1 in plate), bearing the following inscription in two concentric lines on the concave surface of the base:—"This chalice was given by Sir Bryan Maguire, Knight of the Noble Order *Militaire* of St. Louis, for the use of ye Convent of Lisgool, in ye County of Fermanagh, near Inniskilling. Anno Domino, 1739. Pray for his intention." On the convex surface of the base are the arms of the Maguires, and the motto *Pro Deo et Patria*. It is now in use in Manorhamilton, and we are indebted to the Very Rev. Dr. Maguire, P.P., for permission to photograph it, and for the following particulars as to how it came into his hands.

Peter Maguire, M.D., Enniskillen, to whom Wright[1] refers, was married to a relative of the Most Rev. Denis Maguire, Bishop of Kilmore, a descendant of the Maguires of Fermanagh. The latter was, if we can trust the inscription on his tombstone on Devenish Island, eleven years of age when the chalice was presented to Lisgool. It fell into his hands when the Franciscans quitted Fermanagh, and after his death, which occurred on 23 December, 1798, it passed to Dr. Peter Maguire. He died some time in the sixties, and his relative, Dr. Maguire, Manorhamilton, then became the custodian of the chalice.

LISGOOL CHALICE, A.D. 1739. FERNYHALGH CHALICE, A.D. 1527. HOLLYWOOD CHALICE, 1751.

The chalice itself, which is of silver, possesses no feature of constructural interest, being perfectly plain and unornamented. It is 9½ inches high, 6 inches in diameter at the base, and 3⅜ inches in diameter at the top of the cup.

[1] *Scenes in Ireland*, 1834, p. 200.

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The gilding of the cup is carried about an inch under the rim on the outside, but we have no means of determining if it was originally so gilded.

The *Patena* is six inches in diameter. Like the chalice it is hall-marked with a *fleur-de-lis*, and on the concave face it has a well-cut monogram I.H.S., surmounted by a cross within an elliptical nimbus.

In looking up this chalice we discovered the whereabouts of two other interesting Maguire chalices, to which we may be permitted to refer. One of these (No. 2 in plate), a small silver chalice of exquisite workmanship, is preserved in the Church of Fernyhalgh, near Preston. It bears around the base the inscription, "Conosus Maguire rex Fermanæ me fi: fe: MCCCCCXXIX."

Conosus, or Conosius, serves as a Latin equivalent for Cuconnacht. The succession of that chief to the principality of Fermanagh is recorded in our annals under the year 1527—"Maguire (Conor) died; and the Coarb, namely Cuconnacht, son of Cuconnacht, who was son of Brian, was proclaimed the Maguire in his place by O'Donnell." It was therefore in the third year of his rule over Fermanagh that he caused the chalice to be made. The annals, in recording his death, which occurred A.D. 1537, praise him as "a charitable and humane man."

A legend handed down at Fernyhalgh, on the authority of the Rev. Charles Tuttel, uncle of the Rev. Hugh Tuttel, the Church historian, ascribes the foundation of Fernyhalgh Church to a wealthy Irish prince who had been shipwrecked on the English coast, and it supposes the Maguire, *Rex Fermanæ*, who got the chalice made, to have been a descendant of that prince. The presence of the chalice there is a very poor confirmation of the legend. It was presented to the church some years ago by a Miss Harrington, and was probably procured, by some member of that family residing on the Continent, from an exiled Fermanagh man who had brought it from the church to which Maguire had presented it. We are indebted to the Rev. John O'Reilly, Fernyhalgh, for the above particulars and the photograph of this chalice.

The Very Rev. James O'Laverty, M.R.I.A., P.P., Holywood, has kindly given us the following description of a peculiarly-constructed chalice of French design (No. 3 in plate), of which he is the custodian, and which was, we believe, the gift of the same Sir Bryan Maguire who presented the chalice to Lisgool. Its cup, which is of silver, has an ornamental scroll of flowers incised around the lip on the outside. The base and

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stem are copper. The stem terminates in a small cup into which the silver cup fits closely without any screw. The whole chalice measures 7¾ inches in height, and 4⅝ inches across the base. The silver cup is 2⅝ inches at the lip, and 3 inches in height, and sinks 1 inch into the copper cup in which the stem terminates. The base of the silver cup, which measures 2½ inches in diameter, has the inscription, "Peter Maguire." On the outside of the copper foot of the chalice is inscribed—

"This cup was bestowed by Sr. Bryan Maguire, baron, to Peter Maguire. Whoever uses it after his death is to say twelve intentions for him. 1751."

This Peter Maguire was probably some young priest with whom, during his studies on the Continent, Sir Bryan became acquainted. We cannot say who Sir Bryan was. He could scarcely have been the Maguire who was pensioned as a retired captain at the commencement of the French Revolution, and, so far as we know, none of the *titular* Barons Maguire bore the Christian name Bryan.

NOTE.—According to Meehan, *Franciscan Monasteries*, p. 289, there is preserved in Quebec a chalice which Mary, daughter of Maguire, wife of Brian Oge O'Ruairc, presented to the Friars of Donegal in 1633.

Early in the seventeenth century a Free School was established at Lisgool, in accordance with an order made in the Privy Council in 1608 by James I. By a charter dated 15 December, 1627, Charles I. granted certain lands to Archbishop Ussher and his successors for ever, for the sole and proper use of the master of the Free School at Lisgool. Much information about this school is given in the evidence submitted to the "Royal Commissioners on Endowed Schools" at Enniskillen, October 15, 1855, but it does not enable us to determine the site of the school, or to say whether or not it was held in any part of the monastery buildings. Sometime about 1660 the school was removed to the town of Enniskillen, and over one hundred years later, 1777, to Portora Hill.

Here the history of Lisgool, as an abbey, ends. The gray old monastery became a private residence. It has been so altered and modernised by successive owners that the present structure, though it rejoices in the name of *The Abbey*, contains little or none of the original building. The ivy-clad fragment of a tower which meets your gaze with the friendly expression of an old acquaintance is probably a portion of Davies' Castle, but how changed is all the rest! Even the graveyard has been devoted to agricultural purposes. "The dust of

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abbots, warlike chiefs, noble ladies, and thousands of the humble laity, has made the spot sacred; but no tomb remains as a memorial."

[NOTE ON LISGOOL BY THE EARL OF BELMORE.]

From ULTONIA, FERMANAGH, CAR. I.

A.D. 1630–31.

Inquisition No. 26.—Ib' eod' die [*i.e.*, Inniskillen, 16 Mar', 1630.]

JOH' Davis MIL', seis fuit, ut de feod', de vil' et ter' de Shankill et Dirricurra, cū al' ter in baron' de Clynawly, valen' p an' 20s. ac de monaster' sive dom' canonicor' de Lisgoole, cū 6 quarter' ter ptin', valen' p an' 6s.; 1 mercat' et 1 fer' sive nundin' apud vil' de Lisgoole, valen' p an' 2s.; monaster' sc̃i Francisc' sictuat' ppe abbiā de Lisgoole, valen' p an' 6s. 6; monaster' sive dom' canonicor de Devenish, valen' p an' 12d.; ac de insul' de Devenish, valen' p an' 6d.

Sic inde seis existen', pd Joh' obiit circa 4 an' jam ult' elapsos—dna Luc' Hastings ux' Ferdinand' dni Hastings', est filia et her' pfat' Joh' Davis, et, pd Luc' fuit plen' etat' tempore mortis patris sui pd.—pmiss' tunc tenebant' et modo tenent' de Re ut de castr' suo Dub' in libo et comun soccag', et p annual reddit' £17 14s. 2d.

The above shows that the Friars, though in occupation, could not have been the owners of Lisgool in 1630–31; and Davies' Castle, which was burnt in 1641, must have been a separate building from the monastery. Sir John Davies got a Conveyance of Lisgool Abbey from Sir Henry Bruncker, whose grant was dated 12 Nov., 1606. There was another Inquisition, taken at Enniskillen 9 Sep., 1639, in which Shankill and Derrycarra and other lands, and the market and fair of Lisgool, are mentioned. This erroneously makes Sir John Davies to have died 19 years previously. It concludes by saying (in abbreviated Latin), that Lucy Hastings, otherwise Davies, now wife of Ferdinand Hastings, Earl of Huntingdon, daughter and next heir of the aforesaid John, was then (*i.e.*, when her father died) of full age and not married. The premises were held and are now held as above—*i.e.*, of the castle of Dublin in free and common soccage, at an annual rent of £12, with five shillings for a fair ("fer sive nundin"). Sir John Davies actually died, æt suæ 57, 7 Dec., 1626, when on the point of being made Chief Justice of England. He was buried in the church of St. Martin's-in-the-Fields, London.

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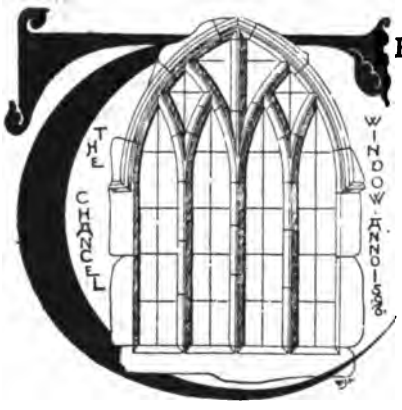
Antrim Parish Church for Three Hundred Years.

By the Rev. MAURICE H. FITZGERALD COLLIS, B.D., Vicar of Antrim.

(Continued from page 39.)



OLD EAST WINDOW, NOW REMOVED.

THE Rev. Skeffington Bristow, whose birth seems to be referred to under date 16 Feb., 170$\frac{8}{9}$, officiated at several baptisms in 1731 and other succeeding years. The birth of his child William is entered under date 24 Oct., 1736. He may have been an earlier curate to Joseph Finiston. His wife was Miss Grattan, aunt of Henry Grattan. William, who was his eldest son, became Vicar of Belfast in 1772, and was also Prebendary of Rasharkin.

On 20 Oct., 1758, Sherman Herrold, B.A., was appointed Vicar. He was also Vicar of Templepatrick, which was united to Antrim on 24 Oct., 1758, and continued so until 1824.

On 6 July, 1773, George Macartney, LL.D., was appointed; he also held Duneane and Cranfield. Later, he held the rectory of Skerry and Racavan, and for some time in the early part of this century he resided there and kept a curate in Antrim. Macartney's railed-in grave and tombstone are in Antrim Churchyard, near the present vestry. The inscription is as follows:—

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"*Sacred to the Memory of*
The Rev. George Macartney, LL.D., 51 years Vicar of Antrim,
ob. 20 Dec., 1824, Æ. 84.
Also his sister Ann, widow of John Nicholson, ob. 31st May, 1800, Æ. 57.
His children,
George, ob. 18th April, 1771, æ. 1.
Mildred, ob. 22D Feb., 1802, æ. 15.
George Augustus, ob. 12th July, 1806, æ. 23, and
Ann Hamilton, widow of Lieut.-Colonel Graham, ob. 28 Dec., 1846, æ. 40."

A fragment of an older tombstone, bearing the names of Dr. Macartney and his sister, Ann Nicholson, is to be seen fixed in the ground near the churchyard gate.

Macartney was a noted personage in 1798, having been very active in suppressing the insurrection. He was a magistrate, and the first person who gave any important information to Government on the alarming state of the North of Ireland. It consists of papers inserted in the report of the Secret Committee of the House of Commons, under the head of "papers seized by a magistrate in a distant part of the Co. Antrim," p. 552, note, of Musgrave's *History of Rebellions in Ireland.*

During the battle of Antrim, 7 June, 1798, he and Lord O'Neill remained on horseback in the street with a party of dragoons during the whole of the action. There Lord O'Neill was dragged from his horse and fatally wounded, and Dr. Macartney, having tried to get him away, but finding it impossible, galloped through the hostile force, and, joining Staples, the M.P. for the County Antrim, they got into a boat and rowed across Lough Neagh into Co. Tyrone, and gave General Knox the first news of what had taken place at Antrim.

His sons, Arthur Chichester Macartney and William Macartney, also took an active part in the battle. Arthur, who was 18 years of age, was a lieutenant in the Royal Irish Artillery, and William, who was two years younger, held the same rank in the Antrim yeomanry. After the dragoons had charged up the street and retreated again, the Macartneys placed themselves at the head of a party of 20 yeomen, sallied out from behind the wall of Lord Massereene's garden into the street in the midst of the firing, and succeeded in drawing into the castle garden the two guns and the ammunition cart which had been abandoned near the Market House, and then, placing the guns on the terrace, they did much to turn the tide of battle. For his services on that occasion Arthur received a life pension as captain, although he afterwards took Holy Orders, was curate of Antrim for a time under his father, and eventually became Vicar of Belfast. Dr. Macartney

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had two other sons, Joseph and Clotworthy, who were, I am told, well known in Belfast.

In 1816 a sum of £1,500 was borrowed from the Board of First Fruits for the purpose of enlarging the church, the whole to be repaid in yearly instalments of £90. This was to build the present lofty embattled tower and octagonal spire of the church, and it may have been at this time that the church doorway was removed from the north side of the church, where the corner stones of the two sides of a doorway can still be perceived near the second window from the tower.

Part of the ancient oak door can still be seen in the oak room of Antrim Castle, with several bullet marks and with one bullet embedded in it—the whole forming a relic of '98, when the hottest part of the fight took place at the churchyard. George Jackson Clarke, of The Steeple, Antrim, recollects that the name of the builder of the tower was Warren.

In 1816 Earl Massereene died, and the smaller mural monument on the north side of the church was erected in his memory. It is inscribed, "Flaxman, R.A., Sculptor," and the weeping figures, one on each side, are indeed works of art. The epitaph is as follows:—

Blessed
are the dead which die in the Lord.
In memory of
Chichester Skeffington,
Fourth Earl and Eighth Viscount Massereene,
titles
to which the merits of his ancestors
first gave lustre,
and which he at the close of a long life
laid down unsullied.
This Monument has been erected by his
afflicted wife and only child,
Harriet Viscountess Massereene,
near the spot in which
his remains are deposited,
in testimony of their unbounded love
for the best of husbands and the
kindest of fathers,
and also
to record for a perpetual example
the firmness, integrity, and benevolence
with which,
through the influence of religious faith,
he fulfilled all the duties of
his various stations,
and the Christian patience and resignation
with which he closed the period of a life
devoted in study and in pleasure to
serve God and to do good.
Obiit 25th February, 1816,
Ætat 65.

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On 8 June, 1825, Lord Edward Chichester was instituted Vicar of Antrim. He was born 11 June, 1799, and married, 21 Sept., 1821, Amelia Spread Deane, daughter of Henry Deane Grady, of Lodge, Co. Limerick, and Stillorgan Castle, Co. Dublin, and sister to Viscountess Massereene. When appointed to Antrim he had been but a few months ordained, having been admitted deacon 1 Aug., 1824, and priest 10 April, 1825, both at Cloyne. He was Dean of Raphoe from 1832 to 1873, and took out the degree of D.D. In 1883 he succeeded to the title of Marquess of Donegall, and he died in his 91st year, on the 20 Jan., 1890, at St. Leonard's-on-Sea, Sussex. Lord E. Chichester, when vicar, sometimes resided at New Lodge, Muckamore, but he appears to have discharged the duties of the cure chiefly through a curate. Among his curates was Thomas Hincks, afterwards Curate of Belfast and Archdeacon of Connor. He was appointed Curate of Antrim 6 Sept., 1825. "The Church of Antrim was then in a dilapidated state as to roof, &c. By Hincks' exertions a new roof was put on, the pews remodelled for additional accommodation, and the church thoroughly painted." (*Letter from Mrs. Hincks to the Rev. J. G. Holmes.*) Hincks received as curate £150 per ann. when Lord E. Chichester was non-resident, and £75 when he was resident. Samuel Eccles was curate in 1824.

The pulpit, which, with the prayer desk and clerk's desk, formed a "three decker" similar to that of Ballinderry Church (see illustration, vol. iii., p. 17), and stood near the recess in the north wall of the church opposite the Massereene pew, was removed to the north-east end of the church, and a new prayer desk provided at the south-east end.

The Rev. John Dawson Hull was curate from 20 May, 1827, until 11 July, 1832. His son, Professor Hull, the geologist, was born in Antrim. He writes, "During the visitation of cholera he visited the hospital and sick, and endeared himself to the inhabitants."

On 19 July, 1832, William Greene, M.A., was appointed vicar. He continued to hold the living until 1871, when he removed to Killead; thence in a short time he proceeded to Staunton, Augusta County, Virginia, U.S.A., with his family. When in Antrim, Greene lived at Dunsilly House. In 1892 his son, Dr. Reginald Greene, Mayor of Stratford-on-Avon, with other members of his family, presented a brass lectern to the Church of Antrim in memory of their father.

In 1869 a new transept and vestry were built by the Ecclesiastical Commissioners, and they bear the stamp of the work of that body.

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The vestry in the tower was used until that date. The old communion table is now in the infant school, and is similar to that depicted in the illustration, vol. iii., p. 20.

The east window, which contains ten scenes from the life of our Lord, was placed in the church in 1870; the stone tracery of the ancient window was removed, and the present tracery was made to replace it. The inscription beneath runs—

IN · MEMORIAM · DECIMI ·
VICECOMITIS · MASSEREENE · ET · FERRARD ·
POSITA · A · FILIO · SUO · MDCCCLXX ·

The large mural monument—which consists of a recumbent figure under a triple canopy, over which stand figures representing Faith, Hope, and Charity—is also in memory of the same nobleman. It is thus inscribed :—

"He is not dead but sleepeth."
In memory of
Skeffington Foster Skeffington,
Viscount Massereene and Ferrard,
obiit
April xxviiith, MDCCCLXIII.
This monument is erected
by his
widow.

Beneath on either side are the arms of the Massereene and the Ferrard families, which were united in the person of this nobleman. The motto of the former is "*Per angusta ad augusta*," and of the latter "*Renascentur*."

On 17 July, 1871, Archibald Gault was nominated to the incumbency of Antrim by the Board of Nomination. He had been missionary of the Irish Church Missions from Nov., 1857, to Feb., 1864, in the Glens of Antrim, and from 1864 to 1867 in Limerick. Before 1857 he had been curate of Newport, Monmouthshire, and after resigning Antrim in 1874 he held various curacies in England until his decease in 1892.

On 4 June, 1874, John Gordon Holmes, Curate of Kildollagh, was elected incumbent. He was born, 12 Aug., 1842, in King's County, and was the elder son of the Rev. J. F. Holmes, Rector of Gallen, Diocese of Meath. After spending a year in Canada and New York, and not caring to settle there, he returned, and was ordained at Ripon in 1869 for the curacy of Austwick, Yorks. Immediately after his appointment an effort was made to purchase a glebe house, but eventually a new house was built, the foundation-stone of which was laid by Viscountess Massereene on 22 June, 1878. The Vicarage cost

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£1,800, £1,300 of which was raised by the parishioners and £500 by Board of Works loan. The Rev. J. G. Holmes died 13 Nov., 1889, and was buried in Antrim Churchyard, where a white marble headstone, not far from the east end of the church, marks his grave. It bears the following inscription :—

In loving memory
of the
Rev. John Gordon Holmes,
for 15 years Vicar of Antrim,
who entered into rest Nov. 13th, 1889,
Aged 47 years.
"Be thou faithful unto death, and I will
give thee a crown of life."
Also
Annie Frances, his infant child,
who died Oct. 20th, 1886,
Aged 4 months.

On the west wall of the interior of the church is a small brass plate between the arches of the two transepts, thus inscribed (in Old English characters)—

To the
Glory of God, whom
For many years they
worshipped in this
Church, and in loving
remembrance of Alexander
Montgomery, of Potter's Walls,
and Thomas Montgomery,
of Birch Hill, this tablet
is erected by their niece,
Barbara A. Smyly, A.D. 1880.

The writer was instituted vicar on 11 Dec., 1889. He graduated B.A., T.C.D., 15 Dec., 1881; B.D., 28 June, 1895. He was ordained deacon 24 Sept., 1882, and priest 23 Sept., 1883, both by the Bishop of Cashel. He was curate of Tramore from 24 Sept., 1882, until 31 Dec., 1884, and of St. Mary's, Newry, Jan., 1885, to Dec., 1889. The Rev. Charles Johnston, B.A., was appointed curate in 1893.

In 1892 an effort was successfully made to secure a new organ for the church, and to build an organ chamber. The church was also reseated and painted, and the ancient transept, which had been transformed partly into a pew and partly into a vault for the Massereene family, was restored by Lord Massereene, and a vault or crypt seven feet deep built underneath.

The transept was opened to the church by the formation of a fine arch, and the low round arch of the parallel transept was raised to correspond with the other.

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The wall separating the two transepts was removed, and two lighter arches now throw them open the one to the other. Above these arches is now placed the stone frame of an ancient window, which was discovered bricked up in the wall of the old transept (and which S. P. Close, the architect who had charge of the alterations, wished to preserve as a token that the said wall had formerly been the outer wall of the church). At the same time, the east end of the church was raised by about two feet, choir stalls placed in it, and the floor tiled. The friends and parishioners of the late Rev. J. G. Holmes placed a handsome stone pulpit, worked by Purdy & Millard of Belfast from the design of S. P. Close, in the church as a memorial of him; and a new red and white marble font, standing on three pillars, the gift of W. J. M'Caughan, was placed at the western door of the church. The older font of red marble was presented by the vestry to the parish of Glenavy for the church at Feumore. The cost of these improvements was £847, exclusive of the costly restoration and fitting up in oak of the Massereene transept by Viscount Massereene and Ferrard.

In 1890 the same nobleman filled one of the windows in the north wall of the church with stained glass representing the Saviour and the two SS. John. It is the work of Aldam Heaton of London. A brass plate in the wall beneath bears the inscription—

> In memory of Olivia, Viscountess Massereene and Ferrard, who departed this life May 10th, 1874, and was buried at Torquay. Erected in loving remembrance by her son Clotworthy, 11th Visct. Massereene & Ferrard.

His Lordship also, in 1895, filled the adjoining window with stained glass representing the other three evangelists—SS. Matthew, Mark, and Luke. Shrigley & Hunt of Lancaster were the artists. Beneath it is a white marble slab on which the family crest is carved in relief, and which is thus inscribed—

> To the glory of God and in loving memory of
> Hungerford, Sydney, and Reginald Skeffington,
> sons of John Clotworthy, 10th Viscount Massereene
> and Ferrard, the above window was erected
> by their brother Clotworthy, 11th Viscount, 1895.

Beneath the figures are the words—

> "Kindly affectioned one to another with brotherly love."

The nave and ancient transept of Antrim Church are apparently substantially the same as when erected in 1596. The full length of the nave is 79½ feet and its breadth 35 feet. The old transept is 23½ feet long by 23 feet broad.

A very curious and interesting relic of former ages is to be found

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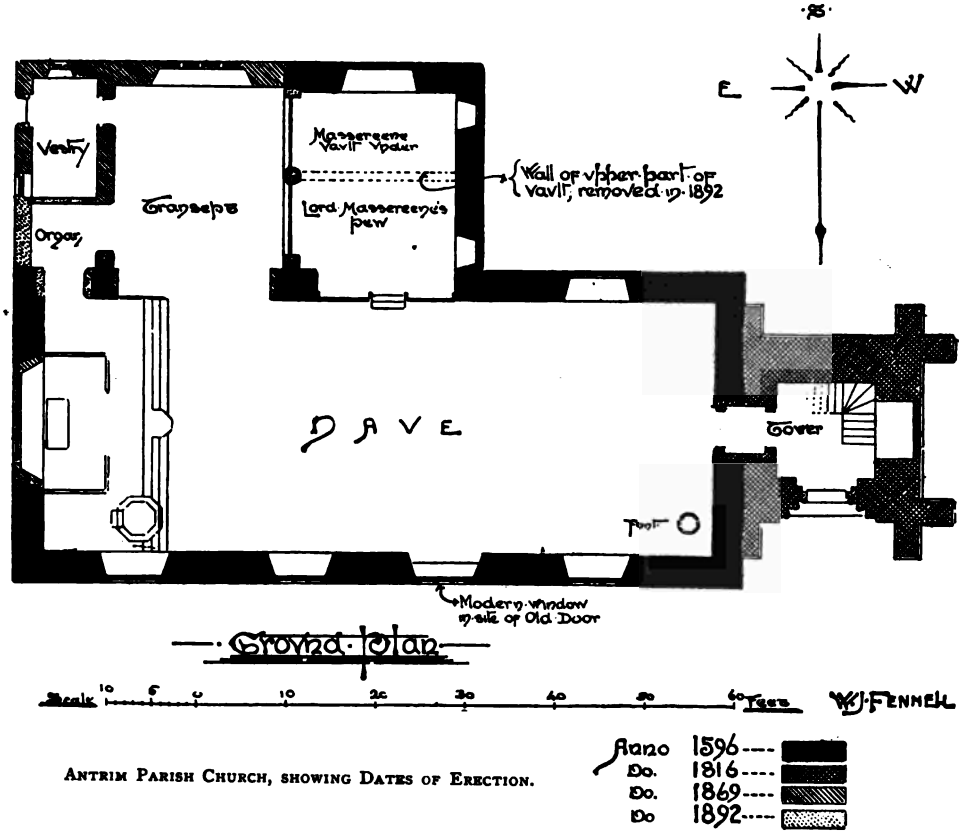
in the small window in the Massereene transept. The date of it is not known, but it is evidently of considerable age, and is supposed to have been brought from the Continent by a former Viscount Massereene. There are two squares in the window filled with coloured glass. The upper square has in the middle the figures of the Virgin and Child. The former is represented standing, bearing a crown and holding a sceptre; above her head is a cross, with the letters **MAR.**



ANTRIM PARISH CHURCH, SHOWING DATES OF ERECTION.

To the left is S. Hieronimus (Jerome), with a double-crossed wand; to the right is S. Carolus, with bishop's mitre and crozier. In the centre underneath is an angel preaching from a pulpit, with, beneath it, a three-fold flower springing from a single stalk—an emblem of the Trinity. The lower square sets forth the martyrdom of S. John the Baptist. There are eight figures in it. In the background is Herod feasting with his lords; in the foreground the Baptist kneels with his hands joined in prayer, while the executioner with a two-handed

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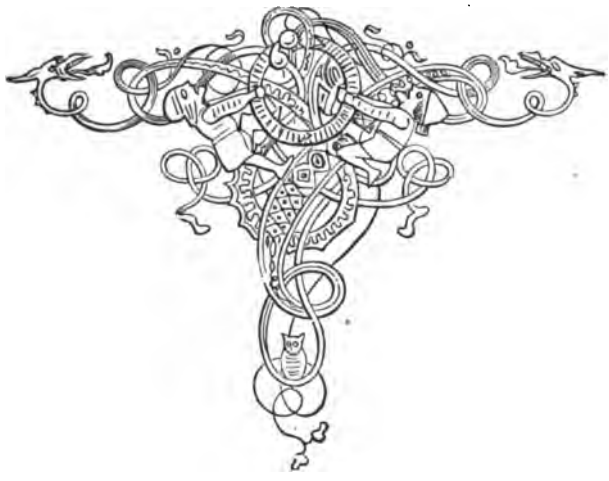
sword is about to behead him. Close beside stands Herodias holding a charger to receive the Baptist's head, and another woman (Salome perhaps) stands beside her. The figures are portrayed in a very life-like manner.

Around Antrim Church lies the churchyard, in which there are many interesting tombstones, and in which are buried many historic persons, but it would more properly form the subject of another paper. Altogether, this church as it now stands forms an interesting and picturesque link between the past and the present.



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Arms of the Bishoprics of Ireland.

By JOHN VINYCOMB, M.R.I.A., BELFAST.

With Notes by JOHN RIBTON GARSTIN, V.P., R.I.A.

(Continued from page 12.)

Chapter II.—The Province of Armagh (with Tuam).

THE PROVINCE of ULSTER is now usually regarded, not as an ecclesiastical district, as it originally was, but as one of the four main divisions of Ireland. It, however, originally corresponded with the ecclesiastical province of ARMAGH, including the County of LOUTH (which, until the time of Elizabeth, was not deemed a portion of Leinster), and embracing the Counties of MEATH and WESTMEATH, forming—substantially—the Diocese of MEATH, which was once a kingdom in itself: hence "Royal" MEATH.

The PROVINCE of TUAM or CONNAUGHT became, on the death of Archbishop Hon. LE POER TRENCH, 29 March, 1839, joined to or merged in ARMAGH under the Church Temporalities Act of William IV., but in the Roman Catholic territorial arrangement it still has its own Archbishop and Metropolitan, with his five suffragan bishops, including GALWAY, and an administrator of KILFENORA.

The question of precedence between the Archbishops of ARMAGH and DUBLIN had been agitated for centuries with the greatest violence, and both pleaded authority in support of their pretensions; it was at length determined in 1552 that each should be entitled to primatial

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dignity, and might erect his cross in the diocese of the other, and that the Archbishop of DUBLIN should be styled "PRIMATE OF IRELAND," while the Archbishop of ARMAGH should be styled with more precision "PRIMATE OF ALL IRELAND," and have precedence: which distinction continues to the present day.

Archdeacon Cotton protested (*Fasti*, iii. v.) against the use of the term "Arch-Diocese," but the prevailing love of grandiloquence has brought it much into use in Ireland.

It may be well to observe here that the descriptions of arms which now follow are only those borne by Irish Bishops *ex-officio* in right of their Sees, and these are usually borne impaled with their own family arms. (Bishop Singer of Meath used on his book-plate only his family arms—an elephant—which, under a mitre, seemed rather incongruous!) Persons who are curious as to the FAMILY ARMS of Irish Bishops may be glad to know that they have nearly all, from *temp.* Elizabeth, been ascertained by the Rev. William Reynell, B.D., of Dublin, who, it is to be hoped, may publish them, as Bedford has done for English Bishops.

Armagh.

Azure, an archiepiscopal staff in pale argent, ensigned with a cross patée or, surmounted by a pall, argent, fimbriated and fringed gold, charged with four crosses pattée fitchée sable.

These arms are identical with those of CANTERBURY, and only differ from those of the See of DUBLIN in having four crosses upon the pall instead of five.

J. R. GARSTIN, F.S.A. notes as follows:—

SIR A. VICARS, F.S.A., Ulster King of Arms, has kindly allowed me access to all the records of his office, and I find that probably the oldest entry of episcopal arms therein recorded is one giving the arms of "the Right honorable Adam Loftes, Archebusshope and Chauncellor," heading the record of knights dubbed by him and Sir H. Wallop as Lords Justices, 1582. The shield, which impales Loftus,

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shows only the *pallium*, with rounded top, not extending to the side of the shield, and having T-shaped crosses-pattée, but the archiepiscopal cross is absent. Above the very peculiar mitre, however, it appears, but in a very unusual form. The "funeral entry" of Primate Bramhall gives him a crook'd crosier, as well as the cross in the arms.

J. R. Garstin also writes to say there is a glass door inside the porch of the Palace at Armagh, in which the 24 panes with which it is filled show the arms of the Primates from LOFTUS (A.D. 1562). The shields, &c., are uniform in design and treatment down to the time of Primate ROBINSON (Lord Rokeby of Armagh), the builder of the palace, whose arms are given in three forms, viz., as Bishop of KILLALA, 1752; Ferns and Leighlin, 1759; and Primate, 1765. In each case (except these last) the family arms of each Primate are impaled with those of Armagh under a mitre, with date below (in Roman numerals), but no names. The dates in the top row are wrong. The arms of ROBINSON'S predecessor, STONE, are not included, and those of Primates NEWCOME and M. G. BERESFORD are also wanting. The Royal Arms of Lord Rokeby's time are included, and his arms are also over the door carved in stone. They are also in the chapel in two forms—as of Primate and as of Baron Rokeby.

The SEE of ARMAGH was founded by S. PATRICK about the year 444, and became archiepiscopal under Bishop GELASIUS, who received the *pallium* from Pope EUGENIUS IV. in 1152. The Archbishop is "Primate of All Ireland," whereas the Archbishop of Dublin is "Primate of Ireland" only. (*See page* 100.)

Previous to the disestablishment of the Irish Church by Act of Parliament, the office of Prelate of the most Illustrious ORDER OF S. PATRICK was, from the date of its institution in 1783, attached to the See, and the light blue ribbon of the Order, with its motto, *Quis Separabit*, usually placed round the archiepiscopal arms, served as a sufficient difference from the arms of the Archbishopric of Canterbury. The office of Prelate of the Order has ceased since 1871.

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Meath.

Sable, three mitres argent, two and one.

J. R. GARSTIN, F.S.A., observes :—

The Meath arms seem not to have been originally only three mitres—like Chester and Norwich, which are undistinguishable, except for their fields being gules and azure, both differing from Meath (and ancient Derry)—for Crossly, p. 198, says Bishop H. Jones (cons. 1661) bore—"*Three mitres, a crozier suppressed by the escucheon in the sinister corner;*" and, pp. 176, 192, he assigns to Bishops appointed to Meath in 1697 and 1724—"*Saphire, three mitres with labels, topaz, a crozier in bend sinister suppressed by the escucheon of the second.*" This Harris follows word for word, but his engraving of the seal of Bishop Arthur Price (cons. 1733) only shows the *three mitres*, and those *on a sable* field. This the later heralds followed, but Kent, in his *Banner Displayed*, p. 578, makes the field *vert!*

Though Harris gives no arms for the Bishops of CLONMACNOISE, he engraves, at head of Meath, a curious (and probably fictitious) seal, which he says was that used by the Dean of Clonmacnoise as his seal of office, and probably was the ancient episcopal seal of the diocese. As to this see Cotton's *Fasti*. The puzzling Latin inscription may I think be translated—"Cathedral of Clonmacnoise [founded] by the son of the Carpenter (*i.e.*, S. Kiaran), in the year of Salvation, 548." It bears a heraldic device in allusion to the founder, viz., *Two axes in saltire between four crosses patée.* This seems to be now used by the Roman Catholic Bishops. Burke ignores this See, as do all the other authorities, to which may be added *Crockford* and *Charles*, as regards arms.

The Diocese of MEATH is composed of several ancient Sees (TRIM, KELLS, ARDBRACCAN, SLANE, etc.), which were consolidated with the Bishopric of CLONARD before 1152.

CLONARD was founded by S. FINIAN as a school of the prophets about the year 520, but WARE calls him Bishop ; it is probable that he was only of Abbatial rank. To the Bishopric of CLONARD the Sees of KELLS and DULEEK were afterwards conjoined. The three mitres in the arms perhaps refer to these three Sees.

The Bishopric of CLANMACNOIS, founded by S. KIARAN (a pupil, with S. COLUMBA, of S. FINIAN at CLONARD), but in his time (he died in 549) probably only an Abbacy, was united to MEATH in 1568. In the Roman Catholic Church it is united to ARDAGH.

The Bishops of MEATH long had precedence over all Irish Bishops, and the title of "Most Reverend" has for some time been used by them as a mark of this dignity (though the latter usage is com-

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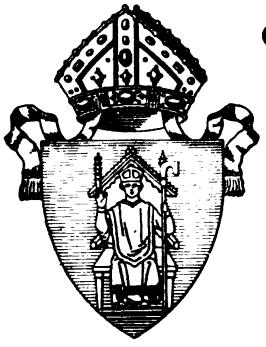
paratively modern, and far from uniform). The precedence of the Bishop of MEATH probably arose (1) from his See representing one of the ancient kingdoms into which at one time Ireland was divided, (2) from the See to some extent adjoining the two Archbishoprics, and (3) being partly within the Pale, as well as (4) from its Bishop having, from his proximity to Dublin, frequently been a member of the Privy Council. This was discussed in 1885 in the *Irish Ecclesiastical Gazette*, and the Bishop's precedence was the subject of investigation by the Court of the General Synod of the Church of Ireland, which allowed it against a resolution of the Bishops. It was not recognised in the Queen's letter regulating precedence at Dublin Castle. The claim of Meath to a coroneted mitre has been above disposed of. In the Roman Catholic Church this bishop ranks only according to date of consecration; and, as all the bishops of that Church are now styled "Most Reverend," there is no distinction in that respect.

Though MEATH is here placed next to ARMAGH—following the order now most usual (perhaps because it was largest next to TUAM)—the See, as distinct from its Bishop, has not precedence, and in fact Beaufort, in his *Memoir*, placed it last in ARMAGH province.



Clogher.

Azure, a Bishop seated in full Pontificals proper, in the act of benediction, and holding his pastoral staff in the left hand.

Like that of TUAM, this is probably a survival of the device on the old episcopal seal, and not, properly speaking, a heraldic charge.

J. R. GARSTIN, F.S.A., observes :—

Perhaps the oldest extant representation of these arms, or *Insignia*, as Harris styles them, is in the book-plate of Bishop Sterne, dated 1717, which shows the Bishop wearing a square (or college) cap, seated in a big chair on the top of which a mitre is perched. With this agrees a drawing in Ulster's Office.

Sir B. Burke varied and amplified this coat, for in the *General Armory* he gives :—"*Az. bishop in pontifical robes, seated on his chair of state, and leaning towards the sinister, his left hand supporting a crozier, his right hand pointing to the dexter chief, all or, the feet upon a cushion gu. tasseled gold*" (*sic*). And for Christ Church, Dublin, windows he wrote this blazon :—"*Az; a Bishop holding a book in his lap and vested in his rochet, proper; sitting in a throne or great chair;*

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on the top of the back a mitre, or." He probably followed Harris's engraving, and that possibly was adapted, like the Tuam arms, from an ecclesiastical rather than heraldic device. The blazon given by Crossly omits the colour of the field, but with Harris, who supplies *azure* for that, gives the charge at p. 194 as *all topaz, i.e., or*, or gold, which is peculiar and unlike Burke's *proper*. Could there be an allusion to the Clog-or, whence the name of the See is sometimes derived?

The Diocese of CLOGHER was originally founded by S. MACARTIN who was a disciple of S. PATRICK, and died in 506.

The See, united to ARMAGH in 1850, was restored to a separate existence in the Church of Ireland in 1886.

Down & Connor and Dromore.

DOWN [*and Connor*]. *Azure, two keys in saltire, the waras in chief, or; surmounted in the fess point by a lamb passant proper.*

DROMORE. Argent, two keys in saltire, the wards in chief, gules; surmounted by an open book in fess, proper, between two crosses pattées fitchées in pale sable.

These arms are borne quarterly.

The following note is supplied by J. R. Garstin:—

The history of the arms of the See of DROMORE is involved in much perplexity. Besides the cross-keys-and-book coat above blazoned, another was assigned to this See by Aaron Crossly and Harris, which, substituting modern blazon, is as follows:—*Argent, semée of trefoils slipped vert, a cross-pattée gules; on a chief azure a sun in splendour or.* This Harris engraves as in use in his time by Bishop Maule since his appointment in 1731. It was also used by Bishop Browne (1745), and probably by his 11 successors (including Percy, on whose tomb it figures, 1811) down to 1837, when it was engraved in Lewis's *Topog. Dict.*, Dr. Saurin, the last c. of 1 holder of this See by itself, having then been its occupant since 1819. This coat had, however, also been used long before the one described by Harris as "anciently" borne and dated 1717, for it figured on the consistorial seal adopted in that very same year, and which was used till 1802, when it gave place to one with the keys and book, &c., impaling Percy. Before that, again, the now-discarded coat was used by Bishop Pullein (1695-1712), in whose arms it appears, impaled with his own, on his tomb in S. Peter's, Drogheda. His predecessor, however, Bishop Wiseman, 1683, used, according to Crossly, p. 189, a different coat, viz., "*2 keys in saltier, suppresst by an escoucheon* (sic) *per pale*." This resembles the form now in use. Rev. W. Reynell has an impression of Bishop Wiseman's seal, showing the cross keys and *book*, &c., as now used.

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Earlier still, in the seventeenth century, there was possibly another set of armorial bearings used for Dromore diocese, for, on the handsome chalice (with cover) and paten presented to Dromore Cathedral by "Humillima Domini ancilla D. Joanna Taylor," wife of Bishop Jeremy Taylor, who held this See with Down and Connor 1661–7 (Cotton's *Fasti*, iii. 281, n.), and which I examined, are these arms—*a chevron between three keys, on a chief an open book.* These are also on a seal twice appended to the "first-fruits" returns; so they seem not to have been family arms—certainly not Taylor—but used as arms of the See of Dromore. This is perplexing, for A. Crossly, in his *Irish Peerage*, at p. 200, gives the arms, "*A lamb suppressed by two keys*" (viz., the arms of the See of Down), as having been those used by "Jeremiah Taylor, S.T.D., Episcopus Downensis & Connorensis" [ignoring Dromore], along with his own coat (*ermine, on a chief indented three escallop shells*), with crest! (which is described) and motto and mitre. These family arms alone, are those, without crest, on the impression of his seal attached to his will, which seal (with his watch) is in the possession of his represesentative, Col. Jeremy Marsh, R.E., London (see engraving in *Anth. Hibern.*). The coat of arms on the Dromore Cathedral plate may have been the precursor of the two keys in saltire suppressed by an open book, afterwards used for Dromore See, or perhaps they are "fancy" arms, the keys referring to the three Sees united for a while during Taylor's episcopate, and the open book to the Bible, his commission. It is not easy to guess why the chevron was used. This coat is entered amongst See arms in a book in Ulster's Office called "Carney," but the word "Dromore" written over it is struck out.

Much remoter antiquity belongs to the only mediæval seal of Dromore with armorial bearings now known. A woodcut of it is given in *Anthologia Hibernica*, 1793, p. 118, and it is noticed by Cotton, iii. 275, 277, and Reeves, *Eccl. Hist.*, 308. The inscription is:—Sigillu [enecs?] die (*sic*) gra dromorensis epi. The name is indistinct and the bishop cannot be identified, but the treatment indicates about 14th century work. It exhibits a canopied figure of the Virgin and child, under which is the bust of a bishop, and below that a shield charged with *a cross between four quartrefoils.* Bishop BENNET, of CLOYNE, attributed the seal to Bishop Christopher; Cotton to Enech, a name not identified; the writer in *Anth. Hib.* could not make it out; but can it be that of C[or]nel[iu]s, of 1381? The initial c is followed by a mark indicating an abbreviation=cor, and the fourth letter may be l. Bennet adds, "there is some old plate in Dromore Cathedral with this very coat of arms." But he perhaps refers to the coat above described, which has a cross and trefoil, but certainly differs much from the mediæval seal which was found in Clare in 1789, and was in possession of "Mr. Ousley, of Limerick," in 1793. Where is it now?

In a volume of MS. papers on antiquarian subjects, now amongst the Reeves collection at Belfast, belonging to the See of Down, &c., is a Paper read in 1845 before the "Harris Society" by Bishop MANT (who was Bishop of DOWN AND CONNOR in 1842, when, on the death of Bishop SAURIN, Dromore became united to it), entitled "Armorial Bearings of the United Bishopric," &c. He cites Harris's Ware, and suggests that before 1442, in which year CONNOR was united to DOWN, each perhaps "had its several arms, one the cross keys, the other the lamb, as still borne in the seals of the two deans and chapters severally, but that these, subsequently to the union of the two bishoprics, were combined" into the arms shown in Harris's Ware as the "modern" (1739) arms of Down *and Connor.* [As to this see Harris's *Down*, p. 29.] Then after noticing the difference in the arms of Dromore attributed to Bishops Lambert (1717) and Maule (1731), as

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engraved in Harris's Ware, and above stated, he proceeds to discuss the mode of combining the arms on the union of the Sees (see paragraph on that subject), and states that the questions "were referred to Sir William Betham, F.S.A., Ulster King of Arms, who gave his judgment" in favour of (1) the arms for Dromore anciently borne by Bishop Lambert (cross keys and book), and (2) combining them quarterly with those of Down and Connor. This course was consequently adopted in the spring of 1842. Bishop Mant annexed to his paper impressions of the episcopal seals he used from 1823 to 1842, and subsequently. Both impale the Mant arms. The inscription on the former seal is in English; that on the latter in Latin. A memorandum by Rev. W. Reynell, 1884, on same subject is inserted after Bishop Mant's paper. The adoption of quartering as the mode of uniting the arms of the two Sees, involving the repetition of arms each charged with cross keys, produces a confused effect, and suggests objection to the "power of keys" (!) displayed in this coat. Had it not been quartered, or had the Dromore arms in use since 1695 at least not been displaced, this would have been avoided.

Though episcopal arms only are here treated of, it may in this case be added, as kindly communicated by the Dean of Dromore, that he has in his custody the brass seal provided for himself and his successors by Rev. Samuel Hutchinson, who was Dean from 1729 till made Bishop of Killala in 1759, as recorded in the Chapter Book, 2 June, 1743. It bears the cross keys and book coat, surrounded by the inscription :—SEAL OF DEAN & CHAPTER OF DROMORE.

The See of DOWN, of uncertain foundation, was restored by S. MALACHI I. (Morgair), who resigned the Archbishopric of ARMAGH in 1134 to become Bishop of DOWN. It was enlarged by JOHN DE COURCY, the conqueror of ULSTER, in 1183. He substituted regular Monks of the Benedictine Order from the Abbey of S. WERBURG at CHESTER for the secular Canons, and dedicated the church at Down to S. PATRICK instead of the Holy Trinity. The tomb of S. PATRICK was in the cathedral; and to it, according to COLGAN, the bodies of S. BRIDGET and S. COLUMBA were afterwards brought. See also BISHOP REEVES' *Ecclesiastical Antiquities of* DOWN *and* CONNOR.

The See of CONNOR was united to DOWN in 1441.

The See of DROMORE—one of the smallest in Christendom—was founded by S. COLMAN, *circa* 556. Bishop JEREMY TAYLOR held it *in commendam* with DOWN and CONNOR (1661–7); and it was again annexed to DOWN and CONNOR (in the Church of Ireland only) in 1842.

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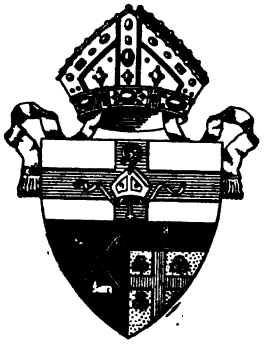

Kilmore, Elphin, and Ardagh.

KILMORE. Argent, on a cross azure a crozier infiling a mitre, all or.

ELPHIN. Sable, two croziers in saltire or, in base a lamb couchant argent.

ARDAGH. Or, a cross gules between four trefoils slipped vert, on a chief sable a key erect of the first.

These arms are usually combined thus—The shield *per fess*, in chief KILMORE; in base, ELPHIN *impaling* ARDAGH.

J. R. GARSTIN notes:—Crossly (p. 200) gives a curious seal of (my ancestor) FRANCIS MARSH, S.T.D., translated 1672 to KILMORE and ARDAGH, whereon he styles himself, perhaps too candidly, as Bishop "*favore regio*," but only his family arms are given. They are to his will also. He became Archbishop of DUBLIN, and was married to the second daughter of Bishop JEREMY TAYLOR. Crossly also gives the See arms of Bishop SHERIDAN (1681), p. 198, and blazons them as (changing tinctures)—*Arg., a cross gu. between 20 trefoils slip't vert, 5 in each quarter;* and these Harris engraves as the arms of Bishop WETTENHALL, 1699; and so Lewis, *Top. Dict.* This seems to have been supplanted by above, perhaps on account of resemblance to ARDAGH, but when is not clear. Burke gives both in *Gen. Arm.*, as well as in *Chr. Church* list, saying in the *Gen. Arm.* that the one shown in above plate is ancient, and the other above described is modern. In *Chr. Church* list he adds that it was borne in 1699: following Harris. The arms upon the tombstone of Bp. BEDELL, 1641, show a mitre on a helmet, and are not episcopal. An engraving of them may be seen in Mant's *History*, i. 569.

ELPHIN.—Crossly (p. 198) gives the arms of Bishop HODSON (1667) simply as *2 croziers in saltire*, but at p. 177 he assigns to Bishop DIGBY (1691)—*Sable, 2 croziers in saltire or, in base a lamb couchant argent.* Yet at p. 197 he reverts to the simpler form, attributing to Bishop PRICE (1724), "*Saphire, 2 croziers in saltire, topaz.*" Harris gives the field as *saphire* (az.), but adds the lamb, without which this coat would be undistinguishable from CLONFERT. He thus engraves

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the seal of Bishop HOWARD (1729), p. 627. Burke, in *Gen. Arm.*, gives the fuller coat, but with field *sable*, and he adds, *in chief a mitre or*. The latter, however, he omits from the Christ Church windows description.

ARDAGH was not a separate See in Crossly's time, nor are arms known before those engraved (but not described) by Harris as those of Bishop RICHARDSON, 1633, which Burke blazons (in different words) in *Gen. Arm.* and *Chr. Church* as above, changing the cross and chief from azure, which Harris's hatchment shows. In one of the oldest books in the Dublin Castle Office of Arms (*temp.* Carney, Ulster), these are shown beside the old and similar Kilmore arms described above. In another book in same repository the tincture of the chief is changed from "B" (=blue) to "Sa." The arms are not given in *Lewis*. They are only distinguishable by colours from KILLALOE. The Roman Catholic Bishop, who holds this with Clonmacnois, seems to ignore the arms of Ardagh. (See *Centenary History of Maynooth*, 1895.)

The See of KILMORE was at first the district of BREFNY (identical with the Co. Cavan), but in 1454 Bishop ANDREW MACBRADY, "Bishop of TRIBURNA," erected the Cathedral, and from it, the KILMORE or great church, the See took its name.

The See of ELPHIN is one of those which claim S. PATRICK as its founder, but its early history is unknown. It was united to KILMORE and ARDAGH in the year 1841.

The See of ARDAGH is said to have been founded by S. Patrick about the year 450; the See was united to that of KILMORE from 1604 to 1633, and again at the Restoration of CHARLES II., in the year 1660. In 1692 the Sees were again separated, and Bishop BURGH was appointed to ARDAGH, but he died very shortly after, and the See was in the same year re-united to KILMORE. ARDAGH was disjoined in 1742, and was held *in commendam* by the Archbishop of TUAM (though being in a different province) until 1841, when it was re-annexed with that of ELPHIN to KILMORE. In the Roman Catholic Church this See is held with CLONMACNOIS.

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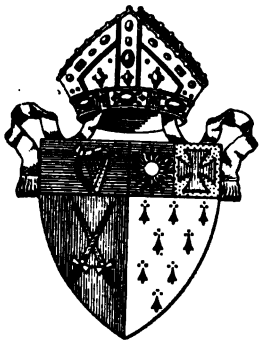

Derry and Raphoe.

DERRY. Gules, two swords in saltire proper, the hilts in base or; on a chief the arms of IRELAND: *azure, a harp or, stringed argent.*

RAPHOE. Ermine, a chief per pale azure and or; the first charged with a sun in splendour of the last; the second with a cross patée gules.

These coats are usually borne impaled, but on the seals of the present bishop and his predecessor they are quartered.

The following note is by J. R. GARSTIN, F.S.A.:—

Harris says that the old arms of DERRY were *a church*, changed before 1689 to—*azure 3 mitres with labels or*, but his engraving shows the field as being *sable*. Crossly, p. 198, says Bishop Ward (1681) used *3 mitres*, as, long before did Bishop Down, 1616–34, and Bramhall, his successor, 1634–60. This, unless on a field *gu.* or *az.*, would resemble the arms of Meath (which, however, has the mitres *argent*). Perhaps for that reason as well as what Crossly alleges—to signalise the defence of Derry—the arms were, he says, changed, at the instance of Bishop King (1691–1702), and confirmed by Sir Richard Carney, Ulster ("the best officer of arms since the Restoration") to—*Gu. a sword surmounted of a crozier in saltire, ppr.*, &c., *on a chief az., a harp*, &c. Crossly complains that W. Hawkins, Ulster, who seems to have "snubbed" him frequently, painted this in 1717 as two swords in saltire (p. 181). Harris, however (with all later authorities), followed Hawkins, who ought to have known best, as the record was in his office. He pertinently adds that the arms were those of [the See of] London (which lent its name to Derry), with a harp for difference. They are specially appropriate, having regard to the ancient and fine Ferrara civic sword of Derry (which was exhibited in Dublin in 1895). Woodward (following *Burke's Gen. Arm.*) gives the three mitres (and *sable*) as the arms confirmed by Carney, Ulster, but that seems to be a mistake, for, through the courtesy of G. D. Burtchaell, on behalf of Ulster, I have ascertained the facts to be as follows:—The arms of the See of DERRY confirmed by Dan. Molyneux, Ulster, 24 May, 1613, are—*Gules, three mitres or.* In a collection of Arms of Irish Sees, temp. Sir Richard Carney, Ulster (or of William Hawkins—the first of those names—Ulster) in the Dublin Office of Arms, the Derry See Arms are given as—*Gules, two swords in saltire ppr., on a chief az. a harp of Ireland.* Though the latter are not stated to be registered as confirmed or granted, they seem to have displaced the three-mitres coat.

As observed already, these are the only Irish Bishop's official arms registered in the Dublin Office of Arms. The modern arms are the only ones apparently justifying the observation of G. E. Street quoted above (p. 6). They are used by the Roman Catholic Bishop of Derry.

The RAPHOE arms of two Bishops are given by Crossly, p. 198, viz.:—R. LESLEY, 1661, *a cross pattée between semy cross pattées fitchee (sic), on a chief a sun in splendour.* This brings the cross into the field. To Bishop SMITH, 1681, he assigns—"*Ermine, on a chief parted per pale a sun in splendour and a cross*

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patée," with which Harris's engraving agrees. Crossly at p. 182 gives the chief as az. and *gules*, and the cross as or, but at p. 195 he corrects to *az. and or*, and makes the cross *gules*, as above. These arms may be seen on church plate of Leixlip, Co. Kildare.

The See of DERRY was originally founded at ARDSTRATH (now Ardstraw), but was removed to MAGHERA, and thence in 1158 to DERRY, where the Abbot FLAITHBHEARTACH is said to have built the Cathedral in 1164, and to have been consecrated Bishop.

The See of RAPHOE, united to DERRY (in the Church of Ireland only) in 1834, appears to have been founded before the close of the ninth century, as, in 885, MOEL-BRIGID, its Bishop, was translated to ARMAGH.

Tuam, Killala, and Achonry.

TUAM. Azure, beneath a triple architectural canopy three figures: in the middle the Blessed Virgin MARY *holding in her arms the Holy Child, between on the dexter the figure of a Bishop* (S. JARLATH?) *in pontificalibus and in the act of benediction; and on the sinister* S. JOHN (BAPTIST) *supporting with his left arm a lamb argent, each in proper vestments or, the hands, feet, and faces proper.*

The above is evidently a reproduction of the ancient un-heraldic episcopal seal. At present no other coat is added. That of Killala is as follows :—

KILLALA. Gules in pale a crozier erected or, debruised by an open Bible in fess point ppr.

On these arms J. R. GARSTIN notes :—

Crossly, Harris, and Burke substantially agree with the TUAM arms as above described (but not quite as shown in engraving): all evidently describing the seal engraved in Ware. The figure to dexter side is, however, described by the two first as an archbishop in his pontificals, whereas Burke in *Chr. Church* and in *Gen. Arm.* styles him a mitred Abbot—perhaps because he carries a crook. The winged figure called S. John by Burke and Woodward is called by the earlier writers an angel. A drawing in Ulster's Office shows S. John Baptist (without wings or "vestments"). The ancient authorities only show canopies over the heads of the figures: not stalls or clouds below. Harris alters the colours somewhat, and engraves the seal as

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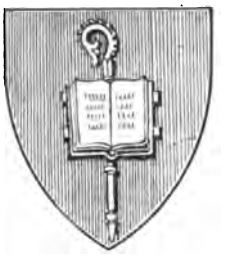
in use in his own time, and also an ancient bishop's seal of 1202, simply representing a bishop. It is to be noticed that both these are represented with *crook'd croziers* and plain *mitres*, and Archbishop O'RUADAN wears the *pallium*. The 19th century mitres placed over both are on coronets. Cotton says no ancient seal remained in the registry.



KILLALA.

KILLALA, in the Church of Ireland, is joined to TUAM, but, like KILDARE with DUBLIN, its arms have not been associated with those of the greater See. Crossly gives (p. 198) the arms of Bishop SMITH, 1679, but unfortunately only his family arms. Cotton says the See arms are on his tomb. Crossly also gives, at same page, the arms of Bishop TENISON, 1681, *2 keys in saltire*. This he also assigns, p. 180, as—*Az., 2 keys in saltire bows downward or*, as the See arms in 1691. (Could this be for ACHONRY? See below.) He also gives a different coat, at p. ii., as that of Bishop Cobbe, 1720 (repeated at p. 196, but in error, under Bishop NICHOLSON), viz. (changing tincture names)—*Az., a Bible open in fess point, ppr., in pale a crozier erected, or.* Harris mentions only the second coat, blazoned somewhat differently, and engraves it as "modern." Burke follows this, but in different blazons, making the field *gules*, in *Gen. Arm.* and *Chr. Ch.* description. In the windows of the Palace at Armagh are three coats of Primate ROBINSON, one as Bishop of KILLALA, 1752, with field *azure*, similar to that engraved by Harris, but with the words BIBLIA SACRA on the open "book," as Burke calls the "Bible" of the others.

As KILLALA is not shown with TUAM in the plate, an engraving is annexed showing the coat as given by Woodward, who has the tincture of the field *gules*.

ACHONRY seems never to have had separate arms. Crossly and Harris treat it as forming one See with Killala, and the engraving given by Harris, which is the same (except in tincture of the field) with that above engraved for KILLALA, is "modernum episcop. Alladen et Achaden." Cotton knew of no other, and Lewis and Burke ignore Achonry. But Rev. W. Reynell says that on two salvers formerly belonging to Archbishop COBBE, who was Bishop of KILLALA and Achonry 1720–6, this See is borne (quarterly with KILLALA), viz.:—*Two keys in saltire bows downwards:* the very coat above mentioned

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under KILLALA, and resembling that of CASHEL. In the *Maynooth Centenary History* a new coat is given to the Roman Catholic Bishop of this See.

The See of TUAM is reported to have been founded by S. JARLATH early in the sixth century, and to him the cathedral was dedicated. The See of MAYO, founded by S. GERALD, a monk of Lindisfarne about 668, was annexed to TUAM in the year 1559.

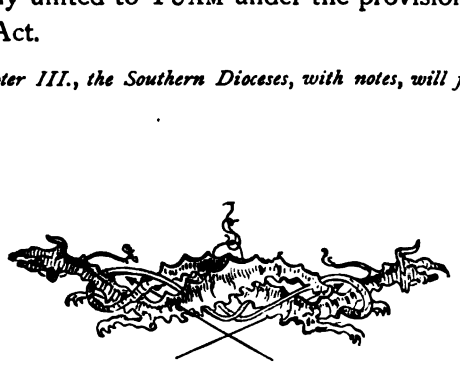
TUAM was raised to the dignity of an archbishopric in the twelfth century, and EDAN O'HOISIN received the *pallium* from Cardinal PAPARO, the Papal Legate in the year 1152; but it is more probable that some of his predecessors had already held the dignity without receiving the pall. The archbishop was Primate of CONNAUGHT.

In 1839 TUAM ceased to be an Archiepiscopal See in the Church of Ireland, and the Diocese of ARDAGH reverted to its old sister See of KILMORE. The United See of KILLALA and ACHONRY was then joined to TUAM, a union which still continues.

The See of KILLALA was founded by S. PATRICK, who, about the year 440, made his disciple MURDOCH its first Bishop.

The Diocese of ACHONRY is of uncertain foundation, but the Church of ACHAD, its old name, seems to have been founded by S. FINIAN of CLONARD. The old bishops were often called Bishops of LIENY, from the barony in which ACHONRY was situated. MILER MAGRATH, who had been a Franciscan monk, was made Archbishop of CASHEL in 1571 by Queen Elizabeth, and held *in commendam* the Sees of KILLALA and ACHONRY from 1607 until his death in 1622. Thereafter the two last-named Sees remained united until 1834, when they were jointly united to TUAM under the provisions of the Church Temporalities Act.

(Chapter III., the Southern Dioceses, with notes, will follow.)



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St. Patrick's View of the Braid Valley, and the Burning of Milchu's Homestead.

By Very Rev. ABRAHAM DAWSON, A.M.,
Dean of Dromore.

THE account of this epoch in St. Patrick's life is recorded in the *Liber Ardmachæ*—see Dr. Whitley Stokes' *Tripartite Life of Patrick* (1887), Part II., p. 275. After mentioning the Saint's landing on the Down coast, and his interview with Dichu, resulting in the conversion of that chief, with whom he remained "non multis diebus," the record proceeds :—

"Sed volens cito ire ut vissitaret prædictum hominem *Milcoin* et portaret ei pretium suum et vel sic converteret ad Christi fidem, relicta ibi navis apud *Dichoin*, cœpit per terras diregere viam in regiones Cruidnenorum donec pervenit ad montem *Miss*. De quo monte multo ante, tempore quo ibi captivus servierat, presso vestigio in petra alterius montis, expedito gradu vidit angelum Victoricum in conspectu ejus ascendisse in cælum.

"Audiens hautem *Miliucc* servum suum iturum ad vissitandum eum, ut morem quem nolebat in fine vitæ faceret quasi per vim ne servo subjectus fieret et ille sibi dominaret, instinctu Diabuli sponte se igni tradidit et in domu in qua prius habitaverat rex, congregato ad se omni instrumento substantiæ suæ, incensus est. Stans hautem sanctus Patricius in prædicto loco a latere dextero montis *Miss*, ubi primum illam regionem in qua servivit cum tali gratia adveniens vidit, ubi nunc usque crux habetur in signum, ad vissum primum illius regionis ilico sub oculis rogum regis incensum intuitus. Stupefactus igitur ad hoc opus duabus aut tribus fere horis nullum verbum proferens, suspirans et gemens lacrimansque, atque hæc verba promens ait, 'Nescio, Deus scit: hic homo rex qui seipsum igni tradidit ne crederet in fine vitæ suæ et ne serviret Deo æterno, nescio, Deus scit, nemo de filiis ejus sedebit rex super sedem regni ejus a generatione in generationem ; insuper et semen ejus serviet in sempiternum.' Et hisdictis, orans et armans se signo crucis, convertit cito iter suum ad regiones Ulothorum per eadem vestigia quibus venerat, et rursum pervenit in campum *Inis* ad *Dichoin;* ibique mansit diebus multis, et circumiit totum campum, et elegit et amavit, et cœpit fides crescere ibi."

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This passage may be translated as follows:—

"But the Saint, wishing to go quickly to visit the before-mentioned man *Milchu*, and carry to him his ransom, and even thus to convert him to the faith of Christ; having left his ship with Dichu, he began to direct his way by land to the region of the *Cruidneni* [*Cruithni*, or Picts of Dalaradia], until he reached the mountain *Miss*. From this mountain a long time before, when he was there in slavery, with hasty progress he saw the angel Victoricus ascend to heaven in his sight, leaving his footstep impressed on the rock of the other mountain [*i.e.*, on the Hill of Skerry].

"But *Milchu*, hearing that his slave was coming to visit him, to introduce, as if by force, a custom which he did not wish in the end of his life, that he should not become subject to his slave, and that he (the slave) should not rule over him; he, at the instigation of the Devil, voluntarily delivered himself to the fire; and in the house in which the King formerly dwelt, having collected around him all his substance, was burned. But Saint Patrick, standing in the above-mentioned place, at the right side of the mountain *Miss*, when first coming with such gracious intent, he saw the region in which he had been a slave, where now to this day the Cross is regarded for a sign, at the first sight of that region immediately under his eyes he saw the funeral pile in flames. Astonished therefore at this deed, for about two or three hours he remained without uttering a word, sighing, and groaning, and weeping; and (at length) uttering these words, he said:—'I know not, God knows, this king, who gave himself to the flames, that he might not believe in the end of his life, and that he might not serve the eternal God; I know not, God knows, no one of his sons shall sit as king upon the seat of his kingdom, from generation to generation; and moreover his seed shall be slaves for ever.'

"And with these words, praying and arming himself with the sign of the Cross, he quickly bent his way to the country of the Ultonians [Ulothorum], by the same way by which he had come, and again arrived at the plain of *Inis* [*Magh-Inis*, hod. *Lecale*] to *Dichu*; and then he remained for some time [*multis diebus*], and went round the whole plain, and esteemed and loved them, and there the faith began to increase."

In August, 1888, and again in August, 1889, I visited the late Rev. Canon John Grainger, D.D., at his residence, which he named St. Patrick's House, in the immediate vicinity of the scene of the Saint's captivity, and almost under the shadow of Slieve Mis. The *genius loci* gave tone to our conversation, and Bishop Reeves also had suggested to my host that from his local knowledge, with any aid he could derive from tradition, he should try to fix, with some degree of probability, the places identified with St. Patrick's early life in the Braid Valley, and with his visit to his old master. With this view we visited the Cross Hill and the Hill of Skerry, with other places suggested as of interest in this reference. In the evenings, and sometimes far on into the night, we talked over our rambles, comparing our views and discussing various theories. Of these conversations—alas! never now to be renewed—I made brief notes, which I submitted to my lamented friend for such revision as he might deem necessary.

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The following remarks are almost literal transcripts from my note-book :—

1. *Place of St. Patrick's View of Slieve Mis Valley, and of the Burning of Milchu's Homestead.*—"Stans hautem *Sanctus Patricius* in prædicto loco, a latere dextero montis Miss—ubi nunc usque crux habetur in signum, ad vissum primum illius regionis, ilico sub oculis rogum regis incensum intuitus."

The site of the cross, erected to commemorate the place where St. Patrick stood confounded at the sight of the burning pyre (*rogum*) of Milchu, seems to be perpetuated in the name of the townland adjoining Slieve Mis on the south-west. It is called *Cross*. On its lofty summit, now covered by a wooded knoll, the cross may have stood. From this eminence, on looking southwards, in the probable direction of the Saint's journey from Saul, there is an extensive view, including Lough Neagh and the Mourne Range, culminating in Slieve Donard. To one approaching from the south here first would Slieve Mis and its valley burst into view. About a mile away, on his right—*latere dextero*—or towards the north-east, the Apostle would behold the mountain and valley in or near which his captivity was passed. A little further to the north, on the opposite side of the valley, rises the Rock of Skerry, now crowned with the ruins of the church built there in memory of St. Patrick, adjoining the site of one probably built there by himself. Next to Slieve Mis, this rock is the most conspicuous object in the landscape from the Cross Hill. The site of Milchu's house, or homestead, is not marked either by local designation or by tradition. It was suggested by Canon Grainger—and in this I entirely concurred—that the Rock of Skerry, from its position dominating the whole valley, easily accessible in one direction, and at the same time a place of strength and most capable of defence, may have been Milchu's stronghold; and if so, it might well have been the scene of the cremation of Milchu and his household, which St. Patrick witnessed from the Cross Hill. That awful event might also have suggested it as a fitting site for the church afterwards erected upon it.

Professor G. T. Stokes, D.D., who has given a most graphic account of the locality and of St. Patrick's mission (*Ireland and the Celtic Church*, second edition, pp. 58–61), describes St. Patrick as arriving "at the *northern* side of Slieve Mis" (p. 60). This, however, is a mistake. The cross which is said to have marked the occasion and direction of St. Patrick's visit, as well as giving a name to the townland and hill on which it stood, undoubtedly was on the *southern* side of

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Slieve Mis. Had the Saint approached by the northern side, he would have had the mountain on his *left* hand—not *latere dextero.* Canon Grainger suggested that the mistake arose from considering the classic use of the words rather than their accordance with the ancient Irish usage, which, facing the east, would have the *south* upon the *right* hand. Naturally this would be preserved in the Latin account of the transaction, and the *south* would be expressed by "*dextero.*"

Dr. Stokes thinks "it is possible that we may identify even the very spot, the very farm where St. Patrick resided—in the valley of the Braid, and lying in a straight line between Slieve Mis and Skerry, in the townland of *Ballyligpatrick.* This word means "the place or town of Patrick's Hollow." In this hollow are still some remains of a fort or rath. Now, remembering that St. Patrick says he got up in the night and resorted to the woods and mountain for prayer, what is more natural and more probable than that this townland preserves in its name the memory of the residence of St. Patrick in the days of his slavery" (p. 59). This is a very probable identification of the farm, or place where the young Patrick tended his master's cattle, and very likely shared with his charge the rude shelter of the rath, "in the midst of snow, and ice, and rain" (*Conf.*). But it is not conceivable that Milchu had his homestead and place of security for himself and family in a position so indefensible; being overlooked by the adjacent mountain and hills, and surrounded by the dense woods which no doubt then filled the valley. For the stronghold which St. Patrick saw in flames, ignited by its terrified master, we must look, I think, to the Hill of Skerry, which seems to meet all the requirements of an Irish chieftain's abode in those troublous times.

2. *Skerry Hill.*—The old church of Skerry is situated on the summit of the conical Hill of Skerry, in the townland of Magheramully, about three miles from Broughshane, on the road leading to Glenarm. The hill dominates the valley of the Braid, having Slieve Mis about two miles distant in an easterly direction, and Cross Hill about three miles distant towards the south. Skerry Hill is the apex of a triangle of unequal sides, having Slieve Mis on one base and Cross Hill on the other. The situation seems to confirm the suggestion that the Hill of Skerry was Milchu's stronghold, and that here was the place of his cremation, which was witnessed by St. Patrick from Cross Hill. Skerry is so called from *Schirich,* "rocky," in reference to the basaltic hill which was chosen as the site of the ancient church. "Tradition ascribes the foundation of this church to St. Patrick, and in so doing

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is borne out by very ancient authority. The scholiast on St. Fièch's Hymn, whose date Colgan assigns to the year 580, but Lanigan to a much later period, notices the spot in the following words :—

"'In forma avis Angelus veniebat ad Patricium, quando custodiebat porcos Milchonis filii Hua Buani in Arcuil [now the valley of the Braid]; quod est nomen vallis magnæ in Aquilonari parte Dal-aradiæ juxta montem Mis; et in loco *Schiric* dicto veniebat ad ipsum, ubi est Ecclesia hodie in valle illa, et manent impressa saxo ejus vestigia ibi.'" (Reeves' *Ecclesiastical Antiquities*, p. 83, note.)

The following notes respecting this old church of Skerry are taken from a copy of the Ordnance Survey Notes of the Parish of Skerry made by F. Stokes, in the possession of the late Canon Grainger :—

"This ruined building is 69 feet by 26 feet, taken on the outside. [*Reeves* gives the dimensions 64 feet by 18 feet 10 inches: he adds that the ruins 'are not characterised by the marks of any great antiquity: but close beside them, on the north, are some traces of a smaller building, which was probably erected at an earlier date.'—*Eccl. Antiq.*, p. 84.] The gables are 4 feet thick, the side walls 2½ feet. The western gable and the northern side-wall are standing nearly perfect. The eastern and the other wall are almost wholly gone—the triangular part of the former and nearly three-fourths of the latter being absent. The masonry is of large and small stones intermingled, but all carefully fitted, especially the former. The mortar is frequently of flinty hardness. In the interior the graves have accumulated to 5 feet from the top of the side wall. There is a tomb at the eastern end occupying the whole breadth, and taking up 19 feet of the length of the wall. It is spanned across by an arch of the same dimensions, from side to side, built like the arch of a bridge, and forming a roof for the tomb, resting on the northern and southern sides of the church."

[This tomb was once the burial-place of the O'Neill family *(see p. 119)*. At the time of my visit, 10 Aug., 1889, the tomb was closed by a light iron gate; there was no inscription whatever, and the floor of the tomb, or vault, was quite smooth and level, without any external signs of sepulture.]

"It is remarkable that the western gable has been erected in a crooked position with respect to the northern wall. It makes an acute angle with it of 87° 30'. The other does not appear to be so situated. There is only one window remaining [in the western gable]. The eastern gable had been strengthened at its original erection by a very strong abutment. There was once a steeple or belfry standing a few feet from the northern wall, but quite apart and unconnected with it.

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The ruins are yet visible, being a confused grassy heap. They are equi-distant from the extremities of the building. [They appeared to me decidedly at the western end.] It had been finally demolished about the year 1730. In May, 1837, a fragment of the bell was found in a potato field at the foot of the hill. It is said to have weighed 18 lbs. It was part of the rim. From the curve it had it appeared to belong to a circular bell about three feet in diameter. About twenty years ago, in the very same field, a pit of dried wheat was found. It was a circular hole, about the size of the pot of a small lime-kiln. The grains still retained their original form, but on being taken up between the finger and thumb fell into powder. There was a range of monastic buildings proceeding from the northern side of the west gable. No foundations can at present be traced, all the stones having been long ago removed for the purpose of building.

"The graveyard wall, which contains three-quarters of an acre or thereabouts, is modern [except the portion formed by the northern and eastern walls of the old church]. It was rebuilt in 1819. The old one was taken away, being entirely dilapidated. While this was being done, the workmen found under the foundation some bones, with a sword, knife, and hatchet lying beside them. A Glenarm butcher got the sword; as for the other articles, it is not exactly known what has become of them. There are very few gravestones. Roman Catholics chiefly bury in this yard; but their number is much diminishing, owing to the establishment of graveyards at the several chapels. The names are as follows:—Hamill, M'Collum, Hagan, Duffin, Magee, O'Hara, O'Kane. In the tomb at the end of the church the O'Neills of Rathcavan bury. There is no inscription as old as 100 years. The original approach to the yard and church is not remembered in the neighbourhood. This ancient building was founded by St. Patrick, who, it is said, also 'served his time here as a slave to *Malcolm M'Cumhain.*' It was burned in 1641 by the Irish, the English and Scotch settlers having taken refuge in it as a stronghold.

"At the distance of a few feet from the eastern gable there is a place called '*St. Patrick's Foot-mark*,' and sometimes '*Knee-stone.*' In one part of the hill a small piece of the rock which it covers is exposed. In it there is an angle made by two natural cracks or fissures. This angle is the 'mark.' All the sharp lines and edges, which nature had originally given it, have been smoothed away by a chisel. [These marks may be those meant in the tradition mentioned by Fiacc, that the angel Victoricus here appeared to St. Patrick,

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warning him to flee from Milchu, and who on departing left the impression of his feet.] Stations are still performed in it, the pilgrims going round and round the church, each time making here a genuflexion. Their number, however, is rapidly diminishing. They come at St. Patrick's Eve. On the last occasion there were but six, although, in the memory of the inhabitants, the superstition was so prevalent that it continued three days, with tents pitched on the hill to receive the crowd.

"At the distance of one mile to the south-west [a few yards from the Glenarm road, on the opposite side of Skerry Hill] there is a well called *Tobbemasool*, or *The Travelling Well*, as it is translated. It is believed, on having been dirtied, to have shifted its position to this place from the top of the hill. Stations were formerly performed at it, and pins dropped into the water. [It is styled by Colgan, *Fons Miraculosus.*]"

The following document, relating to the interment of members of the O'Neill family in the vault or tomb in the old church on Skerry Hill, has been entered on the fly-leaf preceding the Register of Burials of Skerry and Rathcavan. It is in the handwriting of the late Rev. Thomas Drew, D.D., who was some time curate of the united parishes (1828–33), by whom it is signed.

"Extract from a document written by John O'Neill [known as 'French John']—ancestor of the present Earl (Charles) O'Neill—who died at Shane's Castle the 2nd day of April, 1739, and was buried in his vault there.

"'I know not when my father, Brien O'Neill, died, but believe it was in the year 1669. He was buried in the Church of Skerry. My grand-uncle, Arthur O'Neill, Esq., died in the year 1678, and was buried in the Church of Skerry. My grandmother O'Neill, *alias* O'Hara, died in Edenduffcarrick, in the year 1690, and was buried in the Church of Skerry. My mother, Eleanor O'Neill, *alias* Magennis, died 7 February, 1604 [prob. 1694], and was buried in the Church of Skerry. Colonel Cormack O'Neill, son of Arthur O'Neill, Esq., died in Broughshane 10 Dec., 1706, and was buried in the Church of Skerry. Major Con Magennis, my double cousin-german, died in Broughshane, 26 February, $17\frac{13}{14}$, and was buried in the Church of Skerry.'

"This document is at present in the hands of a respectable inhabitant of Randalstown. Transcribed from the *Guardian* newspaper of Friday, 12 Dec., 1828—Thomas Drew, Curate of Skerry, Broughshane, Dec. 13, 1828."

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The Right Reverend William Dickson, D.D.,

Lord Bishop of Down and Connor.

Being a brief memoir of his Episcopate, with some notes relating to the Diocese in his time, and a few biographical records.

By FRANCIS JOSEPH BIGGER, M.R.I.A.

WILLIAM DICKSON.
(From an engraving in the writer's possession.)

THE death of Bishop Trail at Dublin on the 12 November, 1783, left vacant the See of Down and Connor, which was soon filled by the preferment of Bishop Dickson. The Right Honourable Charles James Fox had been in power, and it is said one of his last acts was the appointment of his intimate friend and school companion, William Dickson, to the See of Down and Connor. The letter written to Dickson contained the expression, "I have ceased to be Minister, and you are Bishop of Down."

Of the early life of Dickson we know but little, and that only after a considerable amount of trouble and research, so quickly does Time's

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effacing finger blot out the events of even a comparatively recent period. He was born in England in Feb., 1745; educated at Eton, where he formed the life-long friendship of Fox, and afterwards at Hertford College, Oxford, where he matriculated, 28 Sept., 1763, and graduated A.B., 1767; A.M., 1770; and D.D. by diploma, 5 Feb., 1784. He was thus 18 years of age when he matriculated. His father, James Dickson, A.M., was ordained deacon, 22 Dec., 1734, priest, 21 Dec., 1735, and was presented to the Deanery of Elphin, 12 Nov., 1757. Resigning this, he became Dean of Down on the 2 July, 1768, the year after his son had taken his degree, having succeeded Patrick Delany in that dignity. He also held, by faculty of 8 July, 1768, the Rectory of Seapatrick (Banbridge), where he died on Sunday, 8 April, 1787, and was interred (such is the tradition, although we can find no record, and there is no tombstone) at the east end of the old church at Seapatrick. Dean Dickson was twice married—first to Hannah Houston, *alias* Wallace, of S. Michael's Parish, Dublin, widow, *Lic. Prerog.* 19 Sept., 1741; and, second, to Letitia House, of S. Bridget's Parish, Dublin, widow, *Lic. Prerog.* 6 May, 1785. His first wife died at Newry in March, 1785.

Dean Dickson had another son four years younger than the Bishop, who attained eminence in the Church. This was John Dickson, who, in 1782, became Prebendary of Dunsport in Down, and, in 1784, Prebendary of Carncastle in Connor, and on 1 Dec., 1790, was collated to the Archdeaconry of Down.[1] During the tenure of this office he took an active interest in the restoration of Down Cathedral, and contributed to that work. He died 6 May, 1814, aged 65, and was interred in the churchyard at Hillsborough, where his monument has the following inscription :—

To the memory of
the Revd. John Dickson,
Archdeacon of Down,
Died the 6th of May, 1814, aged 65.
Of Anne, his wife,
Died the 29th of July, 1804, aged 51.
Of William, their third son,
Died the 5th of June, 1805, aged 25.
And of Henrietta,
their youngest daughter,
wife of Francis Hartwell, Esqre.,
Died the 10th of July, 1814,
aged 22.

[1] In Cotton's *Fasti Ecclesiæ Hibernicæ*, vol. iii., page 243, John Dickson, Archdeacon of Down, is described as a son of the Bishop, which is erroneous. He was the younger brother.

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A daughter of Archdeacon Dickson was married to William Cunningham-Grahame of Gartmore, Stirling.

In *Walker's Hibernian Magazine* (to which we are indebted for many references) for Dec., 1784, there is a notice of a marriage as follows—"John Holmes, of the 66th Regt. of Foot, to Miss Dickson, daughter of Rev. Dean Dickson, sister to the Right Rev. the Lord Bishop of Down and Connor."

Bishop Dickson has been repeatedly described as an Englishman, but it appears his father was of Scottish extraction, and a dignitary of the Irish Church, and his mother a member of an old Wicklow family. Dickson held the Prebend of Coolstuffe, in Ferns, from 1770 until 1777. He was chaplain to the Earl of Northington, who became Lord Lieutenant of Ireland, June, 1783, and was appointed Bishop of Down and Connor, 12 December in the same year, at the early age of 38. He was consecrated in the Chapel Royal of Dublin Castle on 1 February, 1784, by the Primate, Richard, Lord Rokeby, assisted by Sir John Hotham, Baronet, Bishop of Clogher, and Dr. William Newcome, Bishop of Waterford. The degree of D.D. was conferred upon the Bishop by diploma six days later. The Chapel Royal was doubtless chosen for the ceremony by the Lord Lieutenant, whose chaplain Dickson was; and he had the power to grant a license for such consecration, the Chapel not being under the jurisdiction of the Archbishop of Dublin.

The Bishop married, on 6 June, 1773, Henrietta Symes, a daughter of the Rev. Jeremiah Symes,[1] A.B., Prebendary of Cross-Patrick, Ferns, and of Aghold, Leighlin, and Precentor of Down; which ceremony took place in the Parish Church of S. Ann, Dublin, the officiating clergyman being the Right Rev. Wm. Newcome, Bishop of Dromore, and ultimately Archbishop of Armagh.

On account of the scanty nature of the diocesan records at this period, very little information can be obtained as to the work carried on by the Bishop in the Counties of Down and Antrim and the excited little town of Belfast. Any scraps of information that have

[1] The Symes family have long been resident at Ballybeg, in the Parish of Kilcommon and County of Wicklow, where they are still represented. Jeremiah Symes came from Northamptonshire in the time of Charles II., and married Anne Payne, a sister of the Secretary to James II. He obtained a grant of the lands of Middletown and Ccoperstown, Co. Wicklow, for services rendered to William III. in bringing over troops to Ireland. His son Jeremiah inherited the estates, and married a daughter of —— Fox, and had three sons. The eldest, Michael, married, first, Miss Buckerage, and, second, Elizabeth Sandham, by whom he had three sons who attained their majority. He lived at Ballybeg, and was curate of Ferns, and afterwards rector of Kilcommon. His second son, Jeremiah, succeeded his father as rector, marrying Miss Meade, daughter of Alderman Meade, whose youngest daughter, Henrietta, married the Bishop of Down. His great-grandson is the present Dr. Langford Symes, of Dublin.

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been gleaned are from that invaluable *repertoire* of reference for all local matters, the *Belfast News-Letter*. On 26 Sept., 1786, we find the Bishop offering prizes at a Sunday School examination conducted by the Rev. Wm. Bristow and the Rev. Thos. Patterson; and on 3 Dec., 1799, holding a Consistorial Court for the Diocese of Down in the Parish Church of Knockbreda, when the same Rev. Thomas Patterson was made an example of for celebrating clandestine marriages, then a common custom. But if the more local acts of the Bishop have not been recorded nor traditionally known, not so his public acts, more especially his speeches and votes in the Irish House of Lords, where the Bishop of Down occupied a very prominent and pronounced position.

Never vying with his episcopal brother of Derry, the celebrated Earl of Bristol, of volunteer fame, in the splendour of his retinue and military pageantry, nevertheless the part he took in the affairs of the higher chamber of the Legislature was one which must have been occasioned by inward conviction or personal pressure from influential friends. The deep and lasting attachment to Fox may have influenced the Bishop's actions; or the friendship of the Marquis of Downshire, the greatest layman in his diocese, who acted in full unison with the Bishop, may have had something to do with them; but whether these or any of them, or a mixture of all, called forth the Bishop's warmest efforts in opposition to the Act of Union, may never now be known, so it is our intention to record the facts only as we find them in the public chronicles.

On 26 January, 1793, at a Down County meeting, Mathew Forde, jun., in the chair, the Bishop proposed and seconded resolutions of a popular character, and gave his hearty support to Catholic Emancipation. He vigorously opposed from stage to stage the Act of Union, and his name is always found amongst the dissentients to that measure.

After a heated discussion in the House, the *Gentleman's Magazine* recorded that "nothing could be executed with more happiness than his [the Bishop's] ready, eloquent, and energetic answer to the Earl of Clare in the Irish House of Lords upon a subject unexpectedly started upon him by that noble person;" whilst we abstract the following fuller account of the same incident from Bishop Mant's *History of the Church of Ireland*, pages 759-60:—

"The Earl of Moira had moved in the House of Lords an address beseeching the Lord Lieutenant to 'pursue such conciliatory measures as might allay the

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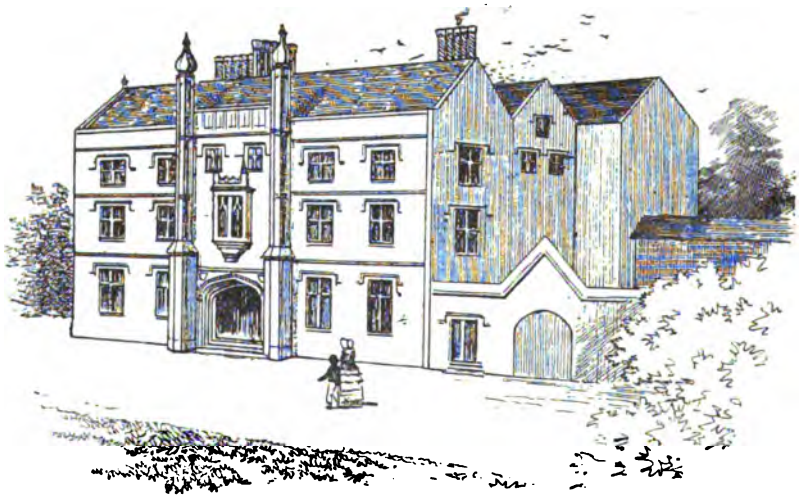
apprehensions and extinguish the discontents unhappily prevalent in the country;' and on the occasion he stigmatised, in the severest terms of reproach, the culpable misconduct of Ministers in recalling Lord Fitzwilliam and refusing to concede further immunities to the Romanists. The Lord Chancellor, the Earl of Clare, in answer, contended that 'the system of government had been a system of conciliation; that in no country had the experiment been so fairly tried as in Ireland; and in none had it so completely failed.'

"In the course of his speech he passed some reflections on the Bishop of Down and Connor, Dr. Dickson, who had promoted a petition to the King in favour of conciliatory measures. In reply, the Bishop vindicated his character from this publick aspersion, acknowledging that he was a friend to conciliation. 'Coercion,' he said, 'had been tried long enough.' With respect to Catholick emancipation, he considered it as a matter of right, not of favour, and a reform of Parliament as an act of policy which the state of the country rendered absolutely necessary; and the present calamities of the country he ascribed to that most impolitic and lamentable measure, the recall of Lord Fitzwilliam."

On the vote for the setting down of the Bill for its third reading, the Bishop's name is found with those of Leinster, Granard, Arran, Downshire, Farnham, Strangford, &c. On the final division, when the third reading was passed by a large majority, two bishops were in the minority—Down and Waterford (the latter, Marlay, being uncle of Grattan)—and they, with 18 temporal peers, entered a protest upon the Journals of the House.



PURDYSBURN—CO. DOWN.

The Bishop during the early years of his episcopate resided at Purdysburn, in the County of Down. We have a letter dated Purdysburn, Dec., 1788, from William Ravenscroft, the tutor to the Bishop's children, and subsequently his chaplain. This letter was

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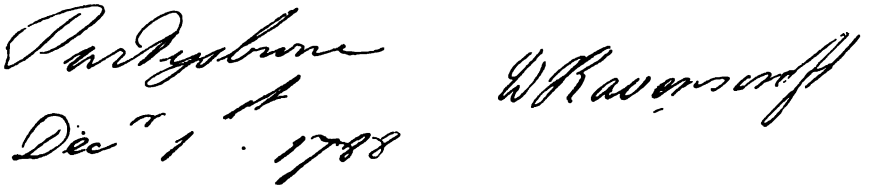
written just prior to a visit of the Bishop to London, and a subsequent one to Bath—in fact, the Bishop seems to have frequently visited Bath, on account of the treatment he there received for a malady which occasionally afflicted him and finally caused his death.

During these years the Bishop visited his friend, Richard Ravenscroft, the father of his tutor, at Lower Ballinderry, and conferred many favours on his family of three sons. The eldest, Dr. John, resided at Ballinderry, and is frequently mentioned in the old Parish Records of the "Middle Church." The second son, James, was an attorney, and was appointed Registrar to the Bishop's Consistorial Court of Down and Connor; whilst the third and favourite son, William, became the Bishop's chaplain. Whilst a student in Trinity College, Dublin, William's portrait was painted by Sir Thomas Lawrence for the Bishop, who subsequently presented it to his friend's widow. This



Fac-simile Signature of William Ravenscroft.

portrait, one of Lawrence's most beautiful works, is here represented, the original being still preserved in the family at Cranleigh, Guilford, in the County of Surrey. William Ravenscroft was a scholar of Trinity College in 1782, A.B. in 1784, was admitted deacon in the Castle Chapel, 25 July, 1789, and ordained priest, 1790. He was appointed Rector of Dunaghy, 4 Sept., 1795, and Prebendary of Rasharkin, 17 May, 1797, where he died, 5 May, 1804, a few short months before his friend and patron.

William Ravenscroft left a widow (whose maiden name was Priscilla Brooks) and six young children, who subsequently removed to London. He was buried in the churchyard at Rasharkin, where a raised slate tombstone on four pillars, now much shattered and broken, marks his grave. Upon it can still be deciphered the following inscription:—

To the memory of the
Rev. William Ravenscroft, Prebendary
of Rasharkin, who died
May 5th, 1804, aged [3]8 years.

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The father of the Rev. William Ravenscroft was the descendant of an old Derbyshire family long settled in the parish of Ballinderry, who married Elizabeth Callan. They are buried in the old churchyard at Portmore.

WILLIAM RAVENSCROFT.
From a painting by Sir Thomas Lawrence.

We cannot find the exact date when the Bishop left Purdysburn; but we know that for some time previous to his death he was resident at Bank Buildings in Castle Place. This fine structure had been erected for Cunningham's Bank, and after the collapse of that enterprise in 1798 it was converted into dwelling-houses, the principal portion of which was occupied as the Bishop's residence. It was in subsequent years again used for its original purpose by the Northern Banking Co., and again utilised for residences and shops. In the *Belfast News-Letter* of 13 April, 1804, the following advertisement appears:—

"The Belfast Bank Buildings.
"To be Let from First of May next [1804].
"The above Premises are undergoing some alterations, whereby the front ground floor has been divided into three Shops, the centre one of which and the one next to Hercules Lane yet to be let; also, three dwelling-houses, the one at present occupied by Mrs. Isaac, the others lately by the Bishop of Down. Their situation, and the superior stile they have been finished in, are sufficient recommendations. Apply at No. 64, High Street."

Judging by the above advertisement, it would seem the Bishop had left, either temporarily or permanently, his residence in Bank Buildings; but as he was in ill health at this time, he may have gone to travel or to stop in Bath, a favourite resort, or he may have gone to reside in London to be near the best medical advice, for it is recorded that he suffered a long and painful illness; and the *News-Letter* in the early part of 1804 prints a notice from the Vicar-General, the Rev. Wm. Bristow, that the Bishop had left for England. The same

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paper, however (28 Aug., 1804), published a notice of the annual visitation of the Bishop in Lisburn Cathedral for the 5 Sept.—a visitation that the Bishop could not possibly have attended.

The accommodation enjoyed by the Bishop in Bank Buildings—and we think it has not been previously recorded that this building, which is now in the centre of trade in Belfast, was once used as an episcopal residence—was fairly commodious and extensive. The *News-Letter* for 13 Oct., 1804, thus describes it :—

"The House formerly occupied by the late Bishop of Down (being now newly finished) will be let from the 1 Novr. next. It consists of an Elegant Hall, Parlour, Kitchen, Pantries, Cellars, &c., on the ground Floor; a Drawing Room, 37 feet by 20½, and two Bedrooms on the second Story; four Bedrooms on the third, with extensive garrets, all in the best possible order. Stabling and Coach-house can be given to accommodate any family. Apply at 68, High Street."

OLD VIEW OF CASTLE PLACE, BELFAST, SHOWING THE BISHOP'S RESIDENCE IN THE DISTANCE.
From an engraving in the possession of James Marshall.

The same paper for 26 April, 3 May, and 7 May, 1805, advertised the auction of the Bishop's furniture at the Linen Hall, which occupied several days. "The plate, silver, and china will be sold on Wednesday, the first of May; also an excellent Post chaise with plated harness. On Thursday, a choice collection of Books." "A pair of

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globes, some very good bookcases, a harpsicord," are also mentioned, one of the bookcases being thus described—"A Bedstead which folds up and forms a handsome Bookcase."[1]

Of the Bishop's last illness and death in the house of his friend, Charles James Fox, we cannot do better than give the account which appeared in the magazines of the period.

The following notice appears in the *Belfast News-Letter* of 25 Sept., 1804:—

"THE BISHOP OF DOWN.—This worthy Prelate died on Wednesday last (19th inst.), at 3 o'clock, at General Fitzpatrick's house (?) in Arlington Street, London, after a long and painful illness. He was the son of a dignitary of the Church of Ireland, who sent him to Eton School for his education. There he became acquainted with Mr. Fox, and an intimacy was formed which riper years cemented into the warmest friendship, and ceased but with the life of the Bishop. At an early age he married Miss Symes, a lady as amiable as she was beautiful, and with whom he enjoyed the most enviable state of conjugal felicity. This amiable woman has now to mourn, with a numerous family, the best of fathers and husbands. He was a man of the most elegant and refined manners; a statesman of the most independent principles; as a scholar he had but few equals. He was also the much-esteemed friend of the Earl of Moira. His lordship was nineteen years Bishop of Down and Connor, from which he is now translated to a better world."

The following more lengthened account is taken from the *Gentleman's Magazine*, vol. ii., pages 890–1:—

"At the house of Mr. Fox in Arlington Street, after a long illness, endured with patience and piety, which baffled all the powers of the medical art, and rendered ultimately fruitless the constant tenderness of an affectionate and afflicted family, William Dixon (*sic*), Lord Bishop of Downe and Connor nineteen years, having been promoted to it 1785. Dr. D. went through his academic exercises with great credit, and was an elegant scholar. If his natural modesty had not, in a great degree, kept his mind from expanding itself, his understanding and cultivation were capable of great things. Nothing could be executed with more happiness than his ready, eloquent, and energetic answer to the late Earl of Clare in the Irish House of Lords upon a subject unexpectedly started upon him by that noble person. It is hardly possible to conceive any man to be more—what is understood by the word—amiable than the late Bishop of Downe; and it is assuredly impossible for any man to be more beloved than he was. There was a charm in his manners, and the gentleness of his domestic life was exemplified in the discharge of his ecclesiastical and political functions; all religious denominations regarded him with the profoundest admiration. From that poison of social life; from that eternal curse upon Ireland, religious intolerance; that fatal frenzy, which makes that miserable country be devoured, like the pelican, by her own offspring, never was mortal more free than was this virtuous Prelate. The rare fortune was his to be Bishop of the Diocese in which he was born, and to contradict, in his own person,

[1] In a communication to the *News-Letter* of 24 Sept., 1805, "*Honestus*" refers to the high price of books at the Bishop's sale as an evidence of the rising taste for literature in Belfast.

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the popular maxim 'that no man can be a prophet in his own country;' for throughout his district there was not a man, whatever his mode of faith, who did not revere this admirable person, excepting the remorseless bigot, the disciple of the fire and the faggot, of the whip, the picket, and the torture. The friendship between Mr. Fox and the Bishop of Downe began with their studies at Eton, and lasted to the close of the prelate's life. There, too, commenced, and in like manner continued, the Bishop's indissoluble connexion with most of Mr. Fox's nearest friends, of whom one, and one who bears many resemblances to his departed friend, Lord Robert Spencer, is the Bishop's executor. He was a cotemporary at Eton with Mr. Fox, Lord Robert Spencer, Mr. Hare, &c., and owed his promotion to the prelacy to the former, being the only Bishop made under his administration. He married Miss Symes, a lady every way deserving, from the sweetness of temper and elegance of manners, of the blessing of such a mate. By her he had six children. Two of his sons are field officers in the army, and the two eldest daughters (not long introduced to the polite world) are distinguished by the superiority of their mental and personal accomplishments."

The residence of Charles James Fox was within the Parish of St. James, in London, so the Bishop was interred in the churchyard of the newly-consecrated chapel of ease in that parish on Tottenham Court Road, now Hampstead Road. Such is the march of time that this church has now been removed, and the churchyard made into a pleasant little "open space," well maintained by the St. Pancras vestry, and called St. James' Gardens. It is situated close to the rear of the London Temperance Hospital. The gravestones have been mostly removed, and as far as possible the original use of the ground obscured; fortunately, however, the Bishop's monument has been preserved on the site of his grave, and we trust will still be long respected. It is situated close to the entrance from Hampstead Road, on the right hand side. A photograph of this monument was kindly taken for us by Dr. John S. Crone, and is here reproduced. The west end of the stone shows the Bishop's arms, the Dickson arms impaled with those of the diocese,[1] whilst the other sides

ST. JAMES' CHAPEL, TOTTENHAM COURT ROAD, LONDON, NOW REMOVED.

[1] The Dickson arms are azure 3 mullets argent, two and one, on a chief or, as many palets. The mullets appear as crosses on the tomb and the palets as four. There is a tradition amongst the descendants of the Bishop that the Dicksons were descended from the third son of Keith, Earl Mareschal of Scotland, named Dick or Richard—hence Dickson, who rendered such good services to the Scottish Crown. This is rather borne out by an old shield displaying three palets and the date 1567, which is built into the wall of the romantic Castle of Dunnottar, the stronghold of the Keiths in Kincardineshire. The history of this family is one of the most remarkable in Scottish lore.

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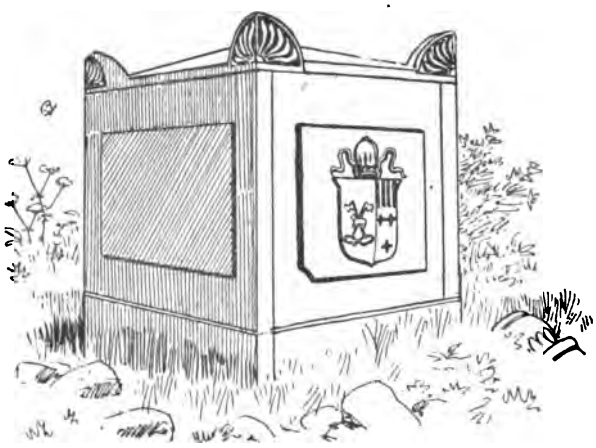
are blank. The inscription written by Fox may have been cut on the north side panel, but we do not see how such a lengthened epitaph could have been cut on so small a space. The whole tomb, which was designed by Rossi, only measures 5 feet long and 5 feet high. The inscription as written by Fox is thus recorded in the *News-Letter* for 6 Dec., 1805 :—

"Mr. Fox's inscription on the late Bishop of Down's monument—a monument studiously plain and unadorned, well executed by Mr. Rossi—is just put up to the memory of that truly respectable prelate, the late Bishop of Down, in the new burying-ground (belonging to St. James' Church) in Tottenham Court Road. The circumstance which chiefly distinguishes this tribute of surviving affection to departed virtue is the inscription upon the tablet written by Mr. Fox. Like most



THE BISHOP'S TOMB.

other works of a real genius, the principal characteristics of the composition are simplicity and truth of portraiture. The words are as follow :—

"'Under this stone lie interred the mortal remains of the Right Rev. William Dickson, late Bishop of Down and Connor, whose memory will ever be dear to all who were connected with him in any of the various relations of life. Of his public character, the love of liberty, and especially of religious liberty, was the prominent feature ; sincere in his own faith, he abhorred the thought of holding out temptations to prevarication or insincerity in others, and was a decided enemy, both as a bishop and as a legislator, to laws whose tendency is to seduce or to deter men from the open and undisguised profession of their religious opinions by reward and punishment, by political advantages or political disabilities. In private life, singular modesty, correct taste, a most engaging simplicity of manners, unshaken constancy in friendship, a warm heart alive to all the charities of our nature, did not fail to conciliate to this excellent man the affections of all that knew him. But though the exercise of the gentler virtues which endear and attract was most habitual to him, as most congenial to his nature, he was by no means deficient in those more energetic qualities of the mind which command

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respect and admiration. When roused by unjust aggression, or whatever the occasion might be that called for exertion, his mildness did not prevent him from displaying the most manly and determined spirit, and notwithstanding his exquisite sensibility, he bore the severest of all human calamities—the loss of several deserving and beloved children, with exemplary fortitude and resignation. He was born in February, 1754 [? 1745]; was married in June, 1773, to Henrietta Symes, daughter of the Rev. Jeremiah Symes; was preferred to the Bishoprick of Down and Connor in December, 1785, and died on the 19 of September, 1804, deeply regretted by all the different religious sects that composed the population of his extensive diocese—by acquaintances, neighbours, and dependants of every condition and description—by his children, his friends, and his country, and most of all by his disconsolate widow, who has erected this stone to the memory of the kindest husband and noblest of men. C. J. Fox.'"

There are two portraits of the Bishop extant. A copy of the first in the writer's possession, and now presented to the See House of Down and Connor and Dromore, is here reproduced, representing the Bishop in his early years. It is an engraving by J. Heath from "an original painting in possession of Mrs. Dickson," and was published 1 June, 1810, by G. Robinson, Paternoster Row, London. Acting upon information supplied by some relatives who believed the original of this picture to be preserved in Hillsborough Castle, the writer, with some interested friends, obtained permission to see if this was so, but no record of such a painting being in existence had ever been known at the Castle.

The other portrait, a copy of which is also in the writer's possession, is an engraved profile representing the Bishop at a later period of his life, by "G. Dance, R.A., del. March, 1794; Wm. Daniel, sculp^{t};" and was "Published by Willm Daniell, No. 9, Cleveland Street, Fitzroy Square, London, Novr 1st, 1808."

Bishop Dickson left six children—three sons and three daughters—Jeremiah, William Henry, Stephen, Jane, Caroline Elizabeth, and Louisa Sarah. His will was evidently made upon his deathbed, and was witnessed by "Arthur Legart, 46, Pall Mall, Apothecary; Edward Legart, Surgeon to the Forces; Robert Paterson, servant to the Lord Bishop of Down." He appoints as executors "his dear wife, Henrietta Dickson; The Right Honourable Robert Spencer, commonly called Lord Robert Spencer; the Reverend Richard Mead Symes of Ballybegg, in the County of Wicklow, in that part of the United Kingdom called Ireland, clerk; and the Rev. Thomas Brownrigg, in the said county of Wicklow, clerk." The will relates exclusively to the financial provision for his family, directing his executors to realise all his assets, leaving an annuity of £500 to his widow, making

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ample provision for his daughters, and leaving the residue to his sons. The only personal bequests are as follows—"I do hereby give unto my son William Henry my gold watch and chain, and to my son Stephen my gold shoe-buckles, knee-buckles, and stock buckle." The will is signed "Will[m] Down," and is sealed with wax, showing no impress, on the shield, which is surmounted by a mitre. The original of the will is lodged in Somerset House, where probate was taken out.

The *News-Letter* of 17 July, 1805, contains the following notice:—

"DOWN INFIRMARY.

"Mr. Brett has received, as Treasurer, from the executors of the late Lord Bishop of Down, remittances for the principal sum of £2,000 and the interest thereon due to the said Infirmary; and a meeting of the Governors is expected the first day of next Down Assizes (if not sooner convened), to dispose of the same as they shall think fit for the advantage of that Institution."

The widow of Bishop Dickson survived her husband nearly twelve years. Her death is thus recorded in the *Gentleman's Magazine* for 16 April, 1816:—

"At Brighton, Mrs. Dickson, relict of the Right Rev. Dr. William Dickson, late Bishop of Down and Connor. She was daughter of the Rev. Jeremiah Symes, of Ballybeg, in the County of Wicklow, and married in June, 1773. Her memory, both for her own sake and that of the inestimable man to whom she was united, will be ever dear to all who had the happiness of knowing her many virtues. To the character of the Bishop of Down, who died in 1804, all due honours were paid by the pen of Charles James Fox. An elegant inscription, on a tablet placed over the remains of the late Bishop in the new burying-ground in Tottenham Court Road, records that great man's opinion of his departed friend. Three sons—the eldest of whom is Sir J. Dickson, K.C.B., and two are respectable clergymen—and three amiable daughters still live to lament the loss of their excellent mother."

The eldest of the Bishop's sons was Lieutenant-General Sir Jeremiah Dickson, K.C.B., whose biography is given as follows in the *Gentleman's Magazine* for 19 September, 1848:—

"March 17 [1848], at Barskimming House, Mauchline, Ayrshire, aged 73, Lieut.-General Sir Jeremiah Dickson, K.C.B., Colonel of the 61st Foot.

"He was a son of the late Right Rev. Sir (*sic*) William Dickson, Lord Bishop of Down, by the daughter of the Rev. Jeremiah Symes, of Ballybeg, Co. Wicklow.

"He entered the army as cornet in the 8th Dragoons in 1798; was promoted to a lieutenancy in the 2nd Dragoon Guards, Aug. 6th, 1799; captain, March 2, 1803. He served with the expedition to Hanover in 1805, with that to Stralsund and Copenhagen in 1807, and with that to Walcheren in 1809. He was major in the Quartermaster-General's department, Sept. 16, 1806, and was, in 1812, appointed an assistant quartermaster-general to the army in Spain and Portugal. He received a cross and one clasp for his services in that capacity at Vittoria,

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Pyrenees, Nivelle, Orthes, and Toulouse. He served also in the campaign of 1815, including the battle of Waterloo and capture of Paris. He attained the rank of major-general in 1837; was appointed, in 1841, to the command of the forces in Nova Scotia; and, in 1844, obtained the colonelcy of the 61st Foot. He was advanced to the rank of lieut.-general, Jan. 10, 1837. He was nominated a Knight Commander of the Bath at the enlargement of that order in 1815.

"Sir Jeremiah Dickson married Jemima, second daughter of Thomas Longford Brooke, Esq., of Mere, Cheshire, by Maria, daughter of the Rev. Sir Thomas Broughton, Bart."

Sir Jeremiah had a grant of arms quite different from that described above as on the tomb of his father.

The Bishop's other two sons both went into the Church—William Henry, who, it is said, previously held a commission in the army, took holy orders, was collated to the Prebend of Rasharkin in 1804, in succession to the Rev. William Ravenscroft, and died 1850. He was twice married, and left issue, who died young. His first wife, to whom he was married on the 26 January, 1805, was Bettina, second daughter of Gilbert Webster, and niece of Sir Gilbert Webster, Baronet, and his second wife was Mary, daughter of Charles Kane, of Rasharkin. His grave is in Rasharkin Churchyard, and bears the following inscription:—

Erected
To the Memory of
The Revd. William H. Dickson,
for 46 years
Prebendary of Rasharkin.
He departed this Life on the 21st Sept., 1850,
In his 71st year.

This inscription is now much worn, as the stone lies flat on slightly-raised pillars.

The Union of Rasharkin, which included Kildollagh, Finvoy, and Killraghts, took place in 1609. In 1807 these parishes contained two churches in good repair—Rasharkin and Finvoy—and the duties were discharged by the rector and a curate, who received £60 per year. Rasharkin possessed "a glebe-house, lately repaired at the expense of the incumbent, on a glebe of 23 acres near the church."

The Bishop's youngest son, Stephen, was admitted deacon, 22 Nov., 1801; priest, 29 Nov., 1801; and collated to the Prebend of Carncastle, 4 June, 1802, and resided on the Impropriate cure of Bangor, which he also held. To Carncastle were united Kilwaughter, Bally-

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cor, Rashee, and Derrykeighan. There were three churches in this union—two, Carncastle and Rashee, "in bad condition," and one, Derrykeighan, "in tolerable repair." There was no glebe-house in the union, and only one glebe of 20 acres at Derrykeighan. The rector kept three curates resident, at salaries of £60 each.

In 1820 the Rev. Stephen Dickson was appointed to the living of Dungarvan, in the diocese of Waterford, by the Duke of Devonshire. Here he laboured for 29 years, earning the respect and esteem of all his parishioners. During his residence at Dungarvan he built the present very fine glebe-house, which stands out as such a prominent landmark to the mariners at sea. He was twice married—first to Miss Leslie, and secondly to Sarah Moore. By the first marriage there was issue a son, who married, and has left a daughter, Sarah Jane Anderson, of Barnes, London. There was also a daughter, who married Dr. Christian (brother of Judge Christian), whose daughter married William Anderson, Q.C., the present County Court Judge of Tipperary. By the second marriage there was a numerous family, most of whom died young; one of them married the Rev. William Rainsford, of London. Inside a large railed enclosure, which is cared for by the present Rector of Dungarvan, close to the Parish Church, and under the ruins of an older structure, there is a monument to the Dickson family. It is an upright headstone of black Kilkenny marble, 3 ft. 4 in. wide and 5 ft. 4 in. high, upon which is the following inscription:—

To the Memory
of
Marianne Emma Dickson,
who died 13 Oct., 1833,
Aged 13 years.
Also of Fredrick Francis Dickson,
who died 9 June, 1836,
Aged 18 years.
Also of Sarah, wife of Revd. Stephen Dickson,
who died 5 Oct., 1841,
Aged 52 years.
Also of Caroline Elizabeth Dickson,
who died 24 Oct., 1844,
Aged 18 years.
Also of the Revd. Stephen Dickson,
29 years Vicar of this Parish.
He died, May 30, 1849,
Aged 70 years.

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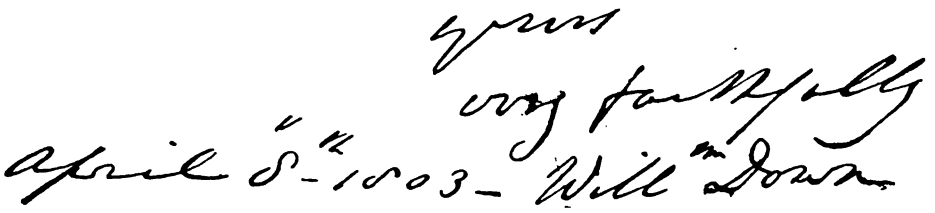
We are indebted for much information in the compilation of the above memoirs to the Rev. W. A. Reynell, of Dublin; the Rev. J. H. Martin, of Rasharkin; the Rev. J. Bain, of Dungarvan; the Rev. R. A. Kernan, of Hillsborough; the Rev. L. A. Pooler, of Downpatrick; Miss Nelson, of Larne; Dr. Langford Symes, J. R. Garstin, and Isaac Ward.



Fac-simile of the Bishop's subscription.

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Miscellanea.

BELFAST FOLK-LORE.

EDITED BY FRANCIS JOSEPH BIGGER.

THE new city of Belfast, built upon and extending far beyond the old town, has removed almost every vestige of the local associations of old times, old people, and old thought. The "Good People" in this part of Ireland passed away with other institutions bearing the halo of antiquity. One of the few places connected with them was "The Fairy Well," situated in a field at some little distance from the present Old Lodge Road, at the rere of the County Court-House. There is at present, or was a few years ago, a public-house near this spot with the sign of "The Fairy Well Tavern." The older inhabitants can recollect going with crowds of others to this well on Easter Monday, the field in which the well was situated being called "a gentle spot," meaning that it was sacred to the fairies.

Where the Model School now stands on the Falls Road there was a fairy thorn, and at the lower end of the field in which this bush stood there was a fairy well also, which was a place of popular resort.

An old Belfast resident, Jane Cowan by name, firmly believed in the fairies; and if any person was entitled to that belief it was she, for not only did she see, but she had dealings with them. Now, Jane was reared a rigid Presbyterian of the Calvinistic school, and her story was this. Her aunt had a fine young son, and Jane, who was a young girl at the time, was staying in her aunt's house, making herself useful during her aunt's illness. There was great joy in the house over the infant's arrival, he being the first boy after a succession of girls. The infant was a fine healthy one, but some days after his birth he became very ill, was cross, and cried incessantly. Jane noticed a change in the infant, but what it was she could not tell; but change there was, or else she had lost the use of her eyes. The mother could see no change in the infant; but the father (her uncle Alick), he being a "sensible, well-larned man, and very knowledgable, too," he saw the change, and was breaking his heart over it. Jane was loath to believe the evidence of her own eyes, and unwilling to admit the dreadful conviction which was forcing itself upon her mind, that her infant cousin had been taken away by the fairies and this "girnin' wasp" left in his stead. So she went and consulted "old Crully M'Cabe," who lived in Paradise Row. Crully was a spaewoman, and could tell fortunes, read dreams, and toss cups, and had charms to cure anything, and knew everything that was going to happen. Crully having heard Jane's story, went to see "The Young Pretender," and, having viewed him, told Jane to get three brackens,[1] put one at each side of the cradle and one at the foot; and before the clock would strike twelve that night, Jane was to take the Bible, and, putting it at the head of the cradle, place one of her hands on the Sacred Book; the other hand was to grip the infant by the throat, gently but firmly. When the clock was striking the hour of twelve, Jane was to command the real infant to be replaced, and the fairy to depart in the name of the Father, the Son, and the Holy Ghost. Jane declared that when Crully M'Cabe gave this direction the occupant of the cradle changed colour, and began to scream violently. Night came, and Jane had prepared the leaves in their proper places, and had the Bible at hand. A minute or so before twelve her uncle Alick came knocking at the door, and she arose from her seat to let him in, and while doing so the change took place, the infant having been replaced and the fairy fled, riding away on one of the brackens. She distinctly heard the laughs and "kee hee's" of the aerial fraternity at the back of a mound near the house when all was over. This happened near to where the Duncairn Meeting-house now stands. Jane was one of the old Belfast people able to remember the Easter Sunday morning upon which the fairies left Ireland, their time being up.

Crully M'Cabe was well known, and may yet be remembered in town. She had amongst her clients some from whom better might have been expected than a belief in her spaes and doings. The Row in which she lived, though bearing the name of Paradise, was more suggestive of the other place.

[1] The bracken, or branched fern, is much associated with fairy lore.

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The Souterrain at Holywell, near Antrim.

BY THE REV. W. S. SMITH.

THE townland of Holywell is about a mile and a-half north-east of the town of Antrim. As indicated by the name, there is a holy well there; and not far away there was at one time a monastic establishment, near the site of which there still stands a round tower in an excellent state of preservation. Through a part of the townland there extends a gravel ridge or esker, which, after gradually rising in the eastern portion, increases in width and height until it assumes the dimensions of a wood-covered hill in the western, a part of which has been cut away to make room for the new County Antrim Asylum at present in process of erection. The road from Antrim to Connor is cut through the lower part of this ridge, and about forty yards from the point of intersection, in a field on the right-hand side of the road, there is, in the above-mentioned ridge, a souterrain consisting of several chambers.

In the company of W. H. Hargrave, C.E., of the Asylum works, who had charged himself with the task of getting an entrance made, I lately visited the spot, and with him descended to investigate the various portions of it.

In order to reach a particular capstone, earth to the depth of about two and a-half feet had to be removed. This stone, not being a very broad one, covered a hole in the roof very difficult to enter by, but still more difficult to emerge from. On descending, a curious twist

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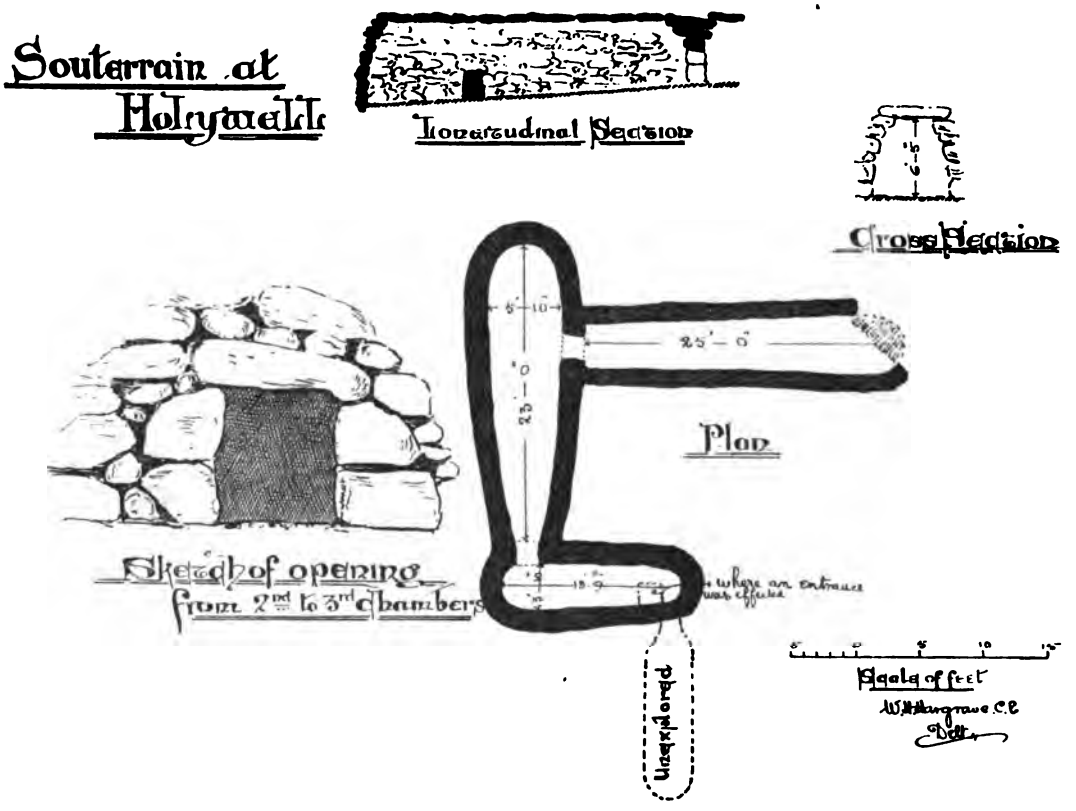
had to be made while reclining backward, with the face exposed to falling rubbish. One then glided easily down an accumulation of soil that had penetrated the chamber, which was found to be a comparatively short one, it being less than fourteen feet in length. Near the end, on the right-hand side, there was a large opening two feet six inches high, and about the same in width, which led to a second chamber twenty-two feet long and about six feet high. While built in the style common to most souterrains in the neighbourhood, with



walls consisting of undressed field stones well spalled and sloping inwards, and roofed with flagstones, the masonry was in this chamber more than usually massive, and impressed one deeply with its excellent, though rude, workmanship, and its great strength and durability. On the right-hand side of this chamber, about the middle, there was an opening (*see illustration*) having a massive lintel and well-formed jambs, through which it was easy to pass in a stooping posture. This was the entrance to a still longer chamber, but one constructed

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of materials less massive than those of the chamber previously referred to. As in the portion first entered, so in this, a large quantity of soil had fallen in consequence of several stones in the upper portion of the wall at the further end having given way, thus leaving a cavity which may be a source of danger to animals passing over it. Without digging and throwing this soil further into the chamber, it was impossible to discover with certainty whether there was an entrance to another chamber below or not; but we came to the conclusion that there was not.

On making our way out—a most difficult and even painful effort—our attention was arrested by the appearance of a big, flattish stone lying in a horizontal position on a level with the roof of the "cove" from which we had just emerged, and at right angles with it. We at once concluded that this must have been a roof-stone belonging to another chamber, from which we had been excluded by the accumulation of soil mentioned when first entering the souterrain; and we afterwards learned from the proprietor that some years ago an endeavour was made there to excavate sand and gravel, when a "cove" was laid open, and afterwards filled up with rubbish. The souterrain therefore at Holywell consists of four chambers at least, arranged as in the accompanying plan.

A medium-sized celt was the only object of interest found in one of the compartments of the souterrain a day or two prior to our visit, and is in the writer's possession.

I am indebted to W. H. Hargrave, C.E., for the accompanying plan and section.

NOTE.—After hearing some years ago that a sand and gravel pit had been formed at Holywell, I called there one day when passing and found that such was the case, at a spot about thirty yards further from the road than the group of subterranean chambers described in the foregoing paper. It was with no slight regret that I observed in the side of the pit a partially-destroyed chamber of a souterrain, but whether one of a series or a solitary chamber I could not ascertain. It seems very probable that this gravel ridge at Holywell contains other souterrains besides those referred to.

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Young Con O'Neale's School Bill.

By FRANCIS JOSEPH BIGGER.

AFTER the flight of the Earls of Tyrone and Tyrconnell from Rathmullan in 1607, the lands and goods of O'Neill fell to the Receivership of Sir Toby Caulfield of Charlemont.

The flight had been carried out so suddenly, and was fraught with such difficulty and danger, that many matters were overlooked by the fugitives, the most important of which was the leaving behind of the young children of O'Neill then at fosterage, according to the Irish custom.

The youthful Con, then aged about seven years, was taken possession of by Sir Toby, who used such custody as an argument for personally acquiring the O'Neill property, "in consideration that he had kept the child in his own care, and found him in meat and drink."

The vicissitudes of the child at this time were very great. The Deputy, Sir Arthur Chichester, considered Charlemont an unsafe place of detention in consequence of the sympathy of the surrounding Irish, so he was removed to Dublin. Apprehending that young O'Neill might even be recovered by his friends from Dublin, Chichester writes to the Council:—

"Upon the advertisement I had that they had a purpose to steal away Con, the son of Tyrone, from Charlemont, as aforesaid, I caused him to be brought up hither to this town, where he is at school. He hath now attained the age of fourteen or fifteen years, and the eyes of the country are much fixed upon him, as your lordship may easily believe and see. He is not safe here, if his majesty and your lordships do hold him in any estimation; and therefore I humbly pray you to consider what to have done with him whom the people are apt to make an idol, if they had occasion and means convenient."

It was then decided, on Chichester's recommendation, that Con should be taken to England, where he was sent to school at Eton.

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The expenses of Con O'Neale from Annunciation till Midsommer 1617

Paper	4 d
Riders Dictionary	ix s
a paperbooke	xiii d
candles	xx d
given to him	ii s xi d
taylor	4 l xii s 4 d
Ostess for him and his attendaunt	4 l xvi s x d
for gloues	xxiii d
shoemaker	xx s ii d
barber	xi d
counsell when he was sick	4 d
Diet for him self	49 s xi d
for his attendaunt	41 s 3 d
For a hatt and a band	xxiii s
His attendaunts wages	x l
for sweeping his chamber and making beds	iii s
for his lodging	xx s
learning to write	x s
inke quills, sweeping ye schole	4 d
for shirts, bands, cuffs & cuet	5 s
tuicion	xx s

Mr Bingley: let allowance be made of the money's due by his Bill according to this mad Lett of pay by scale in that behalf. 4 July 1617.

Dum^t xxxi l iiii d

Hutte Gretyll Tonal [illegible]

Sibaul p mand et Garraud Georgij Wearson sedo die Julij anno Dni Jacobi

Matthew Bust

Jo: Satherton Sc.

FAC-SIMILE OF CON O'NEALE'S SCHOOL BILL. *From original in possession of the Writer.*

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The following entry appears in the records:—

"No. 154. 1615, July 6. The Lords of the Council to Chichester—'In answer to his letter of 15 June last, 1st—As to Conn O'Neil, Tyrone's son—His Majesty has disposed of him and sent him to Eton College.'"

During his residence at Eton the school bill was contracted which is here given fac-simile for the first time. I am indebted to M. T. Hurley, of Waterford, for it. This valuable document is written on thick hand-made paper, 12½in. long by 7½in. wide, and bears every appearance of its age.

The following is a verbatim transcription made for me by the Earl of Belmore:—

THE EXPENCES OF CON O'NEALE FROM ANNUNCIATION TO MIDSOMMER, 1617.

	£	s.	d.
Paper ... ... 4d.	0	0	4
Rider's Dictionary ... ... ixs.	0	9	0
a paper booke ... ... xiiid.	0	1	1
candles ... ... xxd.	0	1	8
given to him ... ... iis. vid.	0	2	6
taylor ... ... 4l. xiis. 4d.	4	12	4
Ostess for him and his attendant ... 4l. viis. 5d.	4	7	5
for gloves ... ... xxiiid.	0	1	11
Shoemaker ... ... xvs. iid.	0	15	2
barber ... ... vid.	0	0	6
counsell when he was sick ... ... 4d.	0	0	4
Diet for him self ... ... 49s. vid.	2	9	6
for his attendant ... ... 41s. 3d.	2	1	3
For a hatt and a band... ... ... xviiis.	0	18	0
His attendant's wages ... ... vl.	5	0	0
for sweeping his chamber and making beds iiis.	0	3	0
for his lodging ... ... xxs.	1	0	0
learning to write ... ... vs.	0	5	0
inke, quills, sweeping ye schole ... ... 4d.	0	0	4
for shirts, bands, cuffs, and æc. ... ... 51s.	2	11	0
Tuicion ... ... xxs.	1	0	0
Sum xxvil. iiiid.	£26	0	4

Mr. Bingley; let allowance
be made of the moneys Total sum 51l. xid. (erased in orig.)
due by His Bylls according Matthew Bust.
to His Mav. Lres of privy
Seale in that behalf. 4 July, 1617.
(signed) Fulke Grevill.
p maid et sacried Georgii
Bearson scdo die July, ano dt xv.
Jacobi
Jo: Sotherton. C: 1. ?(clericus primus)

(Endorsed) Con O'Neale. Quarter ending at midsom, 1617. xxvil. iiiid.

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The signature "Fulke Grevill" is that of Sir Fulke Grevill, Chancellor of the Exchequer and Privy Councillor, and the little note, doubtless in his own handwriting, over his name, was added in the former capacity. Grevill was created Lord Brooke of Beauchamp.

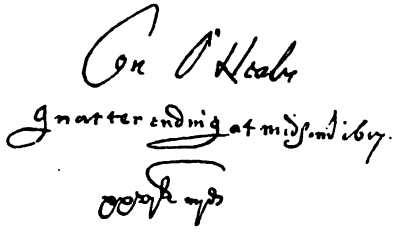
Apart from the interest which this document has to all Ulstermen, an interest intensified by the hard lot of the lad and his subsequent fate, the document possesses another interest as being one of the oldest preserved bills of an Eton scholar.[1]

Such was the dread of this young man's escape from Eton—he was then about 17 years of age—and the trouble he might give the Government if he regained his friends and attempted to recover his father's property, that Eton was not considered sufficiently safe, and so the prince was removed to the Tower of London. "Con O'Neille," said Sir Allen Apsley, Constable of the Tower, "a sonne of the Earl of Tyrone's, being at Eaghtan's Colledge at scoole, was taken thence and committed by warrant of your Lordships the XIIth of August, 1622. He is of a civill and good condicion."

"Poor hapless boy! The rest of his story is known only to the walls of that grim prison, where unavailing regrets and unheeded supplications must have broken his young heart, if he was not dispatched either by poison or the dagger."[2]

[1] Since writing the above, the Head Master of Eton College writes to say that this "is probably the oldest specimen of an Eton bill extant. We have not got any here as old." Sir Henry Saville was Provost of Eton at the time, and the famous edition of Chrysostom was then issued.

[2] Meehan's *Fates and Fortunes of the Earls of O'Neill and Tyrone.*



FAC-SIMILE ENDORSEMENT ON SCHOOL BILL.

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On the Antrim Version of "Waly Waly."

By J. JOHNSTON ABRAHAM, T.C.D.

JUDGING from the number of ballads containing verses from "Waly Waly," it must have been widely known and very popular in Scotland some three centuries ago, though it never appeared in a permanent literary form until 1725, when a fragment of four verses was printed in the first edition of Thomson's *Orpheus Caledonius*. About the same time Allan Ramsay was publishing his *Tea Table Miscellany* (1724–7), and in it the ballad first appeared in the form in which we have it now. In 1733 the second edition of the *Orpheus Caledonius* was issued, and this time the ballad was given in full, containing—as did the edition of 1725 also—a verse not found in Ramsay's version, and which has been rejected as spurious by every editor since the time of Percy until now. No further publication is known until that in the first edition of the *Reliques* (1765). In this edition, Percy seems to have used both Ramsay's and Thomson's versions. He gives it with the following note:—[1]

So far, the history of the ballad is quite clear; but in 1776, Herd, in the second edition of his *Scottish Songs*, printed five stanzas of a ballad called "Jamie Douglas," which contained verses also found in "Waly, Waly." Since that time the industry of collectors has unearthed some fourteen or fifteen other versions of the "Jamie Douglas" ballad, all of which contain verses also found in "Waly, Waly;" and so a fierce war of words has arisen as to which is the original: whether "Waly, Waly" is simply made up of verses taken from "Jamie Douglas," or "Jamie Douglas" is a totally different ballad, the authors of which plagiarised from the already well-known and popular "Waly, Waly." Critics were for some time pretty fairly divided in their opinions, but the tendency of more recent literature is in favour of the priority and independence of "Waly, Waly." The peculiar interest of this Antrim version is that it contains, besides the stanzas found in "Waly, Waly," one found in "Jamie Douglas" alone.

We shall first give the text here, and the parallel verses in the other ballads, and then note the points worthy of interest.

[1] "This is a very ancient song, but we could only give it from a modern copy." The copy used seems to have been the London edition of Thomson, as it varies slightly from Ramsay's version just where Thomson varies. However, he must have known of Ramsay's edition also, as he rejects the verse not found in the *Tea Table Miscellany*.

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[*From the Recitation of* MARY O'DONNELL, *Toberdoney, Dervock, Co. Antrim.*]

I.

Oh! Johnnie, Johnnie,[1] but love is bonnie,
A wee wee while just when it is new;[2]
But when it's old, love, it then grows cold, love,
And fades away like the morning dew.

II.

Oh! Johnie, Johnie, but you are nice, love,
You are the first love that ere I had;[3]
You are the first love that ere I had,
So come kiss me, Johnie, before ye gang.

III.

One kiss of my lips you ne'er shall get, love,
Nor in my arms[4] you ne'er shall lie,
Until you grant me that one request, love,
That oftentime you did me deny.

IV.

All for to grant you that one request, love,
I might as well on you my heart bestow;
For as good a lover as you may come,
And who can hinder your[5] love to go.

V.

It's love doth come, yes,[6] and love doth go,
Like the wee sma[7] birds intill their nests;
If it's[8] to tell you all that I know,
The lad's naw here that I love best.

VI.

If he was here that's to be my dear,
I'd cast those angry frowns away;
If he was here that's to be my dear,
I'd scarce have power to say him nay.

VII.

It's ower the moss, love, ye needna cross, love,
Nor through the mire ye needna ride;
For I hae gotten a new sweetheart, love,
And you may to choose your ain self a bride.[9]

PARALLEL VERSES.

I.

"O, Waly, Waly! but love be bony,
A little time while it is new;
But when 'tis auld it waxeth cauld,
And fades away like morning dew."

"Waly, Waly," verse iii., from *Tea Table Miscellany.*

"Hey, trollie, lollie, love is jollie,
A quhile quhil itt is new,
Quhen it is old, it grows full cold;
Wae worth the love untrue."

Woods MS., 1620.

"Oh! Johnie, Johnie,[1] but love is bonnie,
A little while when it is new;
But when love grows aulder, it grows mair caulder,
And it fades awa like the mornin' dew."

Motherwell's MS., p. 299. Child's version, J—2.

V.

"I've heard it said, and it's often seen,
The hawk that flies far frae her nest;
And a' the world shall plainly see
It's Jamie Douglas that I love best."

Kinlock's MSS., V. 387. Child's, B—14.

"The linnet is a bonnie bird,
And often flees far frae its nest;
So all the world may plainly see
They're far awa that I luve best."

Motherwell's MS., p. 500. Child's, I—16.

"It's often said in a foreign land
That the hawk she flies far from her nest;
It's often said, and it's very true,
He's far from me this day that I love best."

Motherwell's MS., p. 345. Child's, G—16.

"It's 'very true, and it's often said,
The hawk she's flown and she's left her nest;
But a' the world may plainly see
They're far awa that I luve best."

Motherwell's MS., p. 297. Child's, H—12.

[1] Motherwell suggested that "Johnie, Johnie" in his version was a corruption for "nonnie, nonnie," as there is no character named "Johnie" in the plot of the "Jamie Douglas" ballad. It is just possible that the name has been taken from the Antrim version.

[2] A variation of the second line is "A little time while it is new," but I prefer the more archaic version, though this agrees more closely with Allan Ramsay's, because it is more likely that the older form has been modernised than that the original has been Doricised; and, besides, Ramsay was as fond of repolishing these "auld sangs" as the Bishop himself, so that his versions cannot always be considered literally indisputable.

[3] A variation of the third line is "You are the first love that ere I knew." It was probably for variety's sake.

[4] Pronounced "a-rums."

[5] A variation for "your love" is "you, love."

[6] "Yes" is often omitted.

[7] For "wee sma" I have heard "little small."

[8] For "it's" some say "it was."

[9] These two last lines are sometimes sung thus:—

"For I hae gotten a new sweetheart, and you
May go choose your ain self a bride."

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VIII.

It's had I known, the first time I kissed you,
Young woman's heart's love were so hard to win;
would have locked it all in a chest, love,
And screwed it tight with a silver pin.

VIII.

"But had I wist, before I kissed,
That love had been sae ill to win,
I'd locked my heart in a case of gold,
And pin'd it with a silver pin."
"Waly, Waly," V—9.

"But gin I had wist or I had kisst,
That young man's love was sae ill to win,
I would hae lockt my heart wi' a key o' gowd,
And pinn'd it wi a sillar pin."
Motherwell's MS., p. 507. Child's, F—3.

"If I had known what I know now,
That love it was sae ill to win,
I should ne'er hae wet my cherry cheek
For onie man or woman's son."
Motherwell's MS., p. 299. Child's, J—7.

"Oh! if I had nere been born,
Than to have died when I was young!
Then I had never wet my cheeks
For the love of any woman's son."
"Author's seat shall be my bed."
Laing's Broadside Ballads, No. 61.
Child's Eng. and Scot. Ballads, vii. 105.
(Edit. 1890.)

From the verses given it will be observed that there are three parallels to the 1st, four to the 5th, and three to the 8th verse; and that the parallels to the 5th verse are all taken from the "Jamie Douglas" set, and none from "Waly, Waly." This is a very important fact, because it suggests three possible explanations as to the origin of this ballad—

1. That the author of this ballad knew both the "Waly, Waly" and the "Jamie Douglas" set, and plagiarised from both.

2. That it is a much older ballad than either "Waly, Waly" or "Jamie Douglas," and that the authors of these ballads plagiarised from it.

3. That it is a ballad intermediate in date between "Waly, Waly," and "Jamie Douglas;" preserved in an imperfect state; containing verses out of "Waly, Waly," and itself furnishing at least one verse to the "Jamie Douglas" set.

If the first and more obvious theory be correct, it would immediately settle the date of the ballad to be later than 1681, because the incidents celebrated in the "Jamie Douglas" ballads happened between the years 1670–81. The first date is that of the marriage of Lady Barbara Erskine to James, 2nd Marquis Douglas; the second is that of their legal separation. The ballad itself is the lament of Lady Barbara over the separation, and her account of the slanders of Lowrie of Blackwood, owing to which the divorce was obtained.

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If, then, this Antrim version derived verses from "Jamie Douglas," it is obviously not possibly older than 1681. Such was our own opinion for some time, but on looking into the matter, and comparing the natural way in which verse 5 comes into the context with the awkward manner in which its parallels appear in "Jamie Douglas," it occurred to us that, if anything, the plagiarism was on the side of the author of "Jamie Douglas." On sending the ballad for inspection to Professor Child, this idea was greatly strengthened, for he wrote in reply—"It is extremely probable that the nest, etc., in 5 is the origin of the rather incongruous passages in B, G, H, I, of 'Jamie Douglas' which you refer to."

If it is of an older date than "Waly, Waly," it was probably written before 1600. This is about as close as we can go, since the date of "Waly, Waly" has not been definitely settled. Aytoun, in the 1st edition of the *Ballads of Scotland*, maintained that it was written prior to 1566.

["There is also evidence that it was written before 1566, for there is extant a MS. of that date in which it is transcribed." (*Ballads of Scotland*, i. 130, ed. 1858). This MS. mentioned by Aytoun was transcribed by Thomas Wode from an old psalter compiled by Dean Angus, Andrew Blackhall, and others. It contains the following verse, which is supposed to be a parody on "Waly, Waly":—

"Hey, trollie, lollie, love is jolly,
A quhile quhil itt is new,
Quhen it is old, it grows full cold,
Wae worth the love untrue."

Maidment (*Scottish Ballads and Songs*, 1868) doubts whether this be a parody or not, but admits, nevertheless, that the ballad is ancient. There exists also an old ballad, "Arthur's Seat shall be my Bed," which contains verses like some found in "Waly, Waly," and which is said to have been printed before the *Tea Table Miscellany*.]

Stenhouse tried to connect it with a court scandal in the reign of Mary Queen of Scots, several ballads on which exist. Maidment denies the connection, whilst admitting that the ballad is ancient; so agreeing with its first editor, Allan Ramsay, and with the author of the *Reliques*. This concensus of opinion makes one place it somewhere about 1600, and so, if the Antrim version is more ancient still, its date must be prior to this.

Unfortunately, the imperfect state in which it has been preserved hardly justifies one in maintaining such an hypothesis. It is evidently in a very fragmentary condition: no connected plot can be made out; the two characters are self-contradictory; and so it hardly seems logical to assume, since we have only the fragments of a ballad to

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judge from, that a clear, well-told pathetic ballad like "Waly, Waly" has been plagiarised from it.

If, then, we reject this hypothesis, we are reduced to the third and last, namely, that the Antrim version contains stanzas from "Waly, Waly," and has itself given verse 5 in various forms to the "Jamie Douglas" set, and perhaps the variation "Johnie, Johnie" in Motherwell's ballad (J—2). This would of course place its date somewhere between those of the two other ballads; and if we assume that Aytoun's argument is correct, and that "Waly, Waly" was written before 1566, there is then no difficulty in our also supposing that the ballad came to Ireland as early as the date of the Ulster Plantation.

Antiquarian Notes on Ballymoney, Co. Antrim.

These notes are taken *verbatim* from the Macadam MSS., and were made by James Bell, probably previou to 1850. He was agent to Colonel Leslie at that time, and lived at Prospect, where he formed a large collection of Irish and other antiquities, a catalogue of which is in the Macadam MSS. James Bell was a contributor to the first series of the *Ulster Journal of Archæology*, and was well known as an antiquary.[1]

ROBERT M. YOUNG.

BY THE LATE JAMES BELL, OF PROSPECT.

THE town of Ballymoney is said to be of considerable antiquity, but as no written records of its origin are now known to exist, and very few traditional accounts of its early history are preserved by the inhabitants, little is now known on the subject beyond the recollection of the present generation, who would appear not to be descended from the original or earliest inhabitants, but from strangers, and therefore all the early records and traditions are lost. A battle is said to have been fought in Ballymoney, at a very early period, between the inhabitants and strangers; and the tradition says that

[1] The following letter from Col. E. D. Leslie gives some additional information:—

"LESLIE HALL, BALLYMONEY, Co. ANTRIM,
"*Feb. 26, 1877.*

"DEAR SIR,—In reply to your inquiries about Mr. James Bell (who died, I think, about the end of 1855). He was land agent—in succession to his father, who died in his 93rd year—to my grandfather, the late James Leslie, Esq., of this place, and after his death to my father, the late James E. Leslie, Esq. Mr. J. Bell had made a very considerable collection of antiquities, which were sold after his death at Prospect. Some of them were purchased by the late Capt. Giveen of Cooldaragh, and a number of them by the late Mr. Wilson, who was postmaster in Ballymoney, and who presented them to the trustees of the New Town Hall in Ballymoney, where they can be seen.

"Prospect is about one mile from Ballymoney, and was originally called Cloughcorr. Lord Belmore refers to it in his *History of the Corry Family*, 1891.—Yours faithfully, "E. D. LESLIE."

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the inhabitants were defeated with great slaughter, the survivors flying to the County of Derry and the Glens of Antrim. The town was burnt down, so that, according to this account, "one might walk on the walls from the head to the foot of the town." The probability is that these strangers were from Scotland, and the reasons for such a supposition are—the Irish language was never remembered to have been spoken or even understood in the town or neighbourhood, neither are the names of the inhabitants Irish, but almost all Scotch; and the proprietors of the town and formerly of all the lands in the neighbourhood, the Earls of Antrim, are of known Scotch descent.

It has always been admitted that the parts of Scotland opposite to our shores were invaded or colonised from Ireland, and that a constant intercourse, either of friendship, trade, or war, has ever since existed between the two nations, which may in the end have led to the final settlement of the Scotch in this part of the country. A manuscript, still in existence, shows that the Scottish clan of MacDonnell, who, by an inter-marriage, got footing in Ireland, established themselves, by the powerful support they received from Cantire and the Western Isles, in a tract of country forty miles in length. The people of those days generally followed the fortunes of their chiefs. The greater part of the native Irish who survived these bloody scenes transplanted themselves elsewhere, while the Scots remained possessors of the field; hence the old traditions, language, and customs of the country were gradually lost. In proof of the Scottish origin of the present inhabitants, a short extract is here given from the manuscript above alluded to:—

"About the year 1580, Coll MacDonnell came with a parcel of men from Cantire to Ireland to assist Tyrconnell against great O'Neill, with whom he was then at war.

"In passing through the *Root of the County of Antrim*, he was civilly received and hospitably entertained by MacQuillan, who was the lord and master of *The Root*.

"At that time there was a war between MacQuillan and the men beyond the river *Bann;* for the custom of this people was to rob from every one, and the strongest party carried it, be it right or wrong.

"On the day when MacDonnell was taking his departure, MacQuillan, who was not equal in war to his savage neighbours, called together his militia, or Galloglaghs, to revenge his affronts over the *Bann*, and MacDonnell, thinking it uncivil not to offer his services that day to MacQuillan, after having been so kindly treated, offered his service in the field.

"MacQuillan was right well pleased with the offer, and, with the Highlanders, went against the enemy; and where there was a cow taken from MacQuillan's people before, there were two restored back; after which MacQuillan and MacDonnell returned with a great prey, and without the loss of a man.

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"Winter then drawing nigh, MacQuillan invited MacDonnell to stay with him at his castle until the spring, and to quarter his men up and down *The Root*. This MacDonnell gladly accepted, and in the meantime seduced MacQuillan's daughter and privately married her, on which ground the Scots afterwards founded their claim to MacQuillan's territories.

"The men were quartered two and two through *The Root*: that is to say, one of MacQuillan's Galloglaghs and a Highlander in every tenant's house. It so happened that the Galloglagh, according to custom, was entitled to a *mether* of milk as a privilege. This the Highlanders considered an affront, and at length one of them asked his host—'Why do you not give me milk as you give the other?' The Galloglagh immediately made answer—'Would you, a Highland beggar as you are, compare yourself to me or any of MacQuillan's Galloglaghs?' A combat ensued, which ended in the death of the Galloglagh. MacQuillan's Galloglaghs immediately assembled to demand satisfaction, and in a council which was held it was agreed that each Galloglagh should kill his comrade Highlander by night, and their lord and master with them; but Coll MacDonnell's wife discovered the plot and told it to her husband, so the Highlanders fled in the night-time, and escaped to *Raghery*. From this beginning the MacDonnells and MacQuillans entered on a war, and continued to worry each other for half-a-century, till the English power became so superior in Ireland that both parties made an appeal to James I., who had just then ascended the throne of England. James favoured his Scotch countrymen, the MacDonnells, to whom he made over by patent four great baronies, including, along with other lands, all poor MacQuillan's possessions. However, to save some appearance of justice, he gave to MacQuillan a grant of the great barony of Inisowen, the old territory of O'Dogherty, and sent to him an account of the whole decision by Sir John Chichester.

"MacQuillan was extremely mortified at his ill-success, and very disconsolate at the difficulties which attended the transporting of his poor people over the river *Bann* and the *Lough Foyle*, which lay between him and his new territory. The crafty Englishman, taking advantage of his situation, by an offer of some lands which lay nearer his old dominions, persuaded him to cede his title to the Barony of Inisowen; and thus the Chichesters, who afterwards obtained the title of Earls of Donegall, became possessed of this great estate, and honest MacQuillan settled himself on one far inferior.

"One story more (says the MS.) of MacQuillan. The estate he got in exchange for the Barony of Inisowen was called *Clanreaghurkie*,[1] which was far inadequate to support the old hospitality of the MacQuillans. Bury Oge MacQuillan sold this land to one of Chichester's relations, and having got [the value of] his new granted estate in one bag, was very generous and hospitable as long as the bag lasted; and so was worthy MacQuillan soon exhausted."

These facts may in some measure account for the total absence of everything ancient, or truly Irish, within the town or in the neighbourhood of Ballymoney, and indeed in the greater part of the *Root* of the Co. Antrim.

According to tradition, the ground now occupied by the town of Ballymoney comprised two distinct but very small villages; and as the origin of all villages and even towns arose from their connection with some great house or castle, we have evidence of this in the

[1] In another place called *Clancaghuikie*, now *Glenagherty*.

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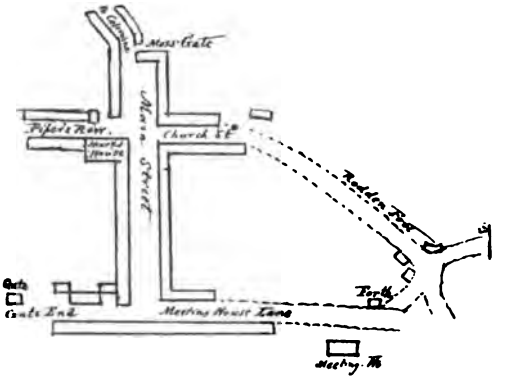
names still attached to the townparks, those at the north end being called the *Castle-barr fields* and those at the south end *The Castle Crofts*. No vestige of either of these castles now remains, nor are they remembered by any person living; neither is there any account or tradition existing with regard to *Castlebarr;* but the castle at the south end of Ballymoney is said to have been built or inhabited by a person called Stewart. This account is probable, as the person who was agent to the Earl of Antrim about the year 1641 was named Archibald Stewart, and belonged originally to Ballintoy.[1] The last inhabitant of the castle is said to have been a Captain Butler.

The only monument of antiquity in the town recording a date is a stone which was formerly in the wall of the parish church, and which is still preserved. It is of common freestone, and bears an inscription (the letters in relief) recording the building of the church: THIS · CHVRCH ·VAS · BYLDED ·TO ·THE · GLORYE ·OF · GOD · 1637. The tower and west gable of this church are still standing. This church is supposed to be merely a re-building on the site of a more ancient edifice. Many years ago, the sexton, in opening a grave near the ruin, broke into a chamber having the appearance of being an old vault covered with a strong arch.

A house of worship for Presbyterians stood at an early period on the site of the present meeting-house of the first Presbyterian congregation, but no records are known to show the date of its erection. It is said to have been built with an aisle, as was the church mentioned above.



The town not many years since consisted of only four streets, viz., Church Street, Main Street, Piper's Row, and Meeting-house Lane. The annexed sketch shows the plan and extent according to the recollection of persons yet living; and though of such trifling dimensions, it is said that at one period it contained no fewer than *twelve licensed distilleries!* That the place was, in ancient times, of considerable importance, may be inferred from the circumstance that two cabins (one of which is still standing) called the "Fort" and the "Gate" have been occupied from time immemorial by the ancestors

[1] For a full account of him, see *The Stewarts of Ballintoy*, by Rev. G. Hill.

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of the present occupiers, and are still held by prescription. The one called the "Fort," opposite to the meeting-house, is in good repair; that called the "Gate" was in the suburb called the Gate-end, and may have stood at the entrance to one of the castles, as it nearly adjoins the field called the "Castle Crofts." It is said that a toll was collected at this entrance to the town, and that the toll gate stood at this spot. This house (the "Gate") has been lately sold for a few pounds by the present representative of the family (a female), the cabin razed, and the small spot where it stood enclosed within a wall, and now forms part of a new burying-ground. There was a small opening at the north end called Moss Gate.

The town is rapidly increasing in population. In the year 1811 it amounted to 2,000, in 1831 to 2,222. [The census of 1891 gives 2,975.]

The building called the Assembly Room was erected by one of the Earls of Antrim for the accommodation of the persons frequenting races which were held annually in the neighbourhood. In 1760, at the time of the French invasion, or shortly after, it was used as a magazine for containing 1,500 stand of arms procured by the same Earl of Antrim as governor of the county. These arms were removed in 1793, and the building was for many years afterwards occupied as a barrack by a troop of dragoons.

No dwellings of any great antiquity remain in the town or neighbourhood. A castle, however, is remembered to have stood about a mile from the town, at the place now called Prospect, but formerly Cloughcorr. It is described as having had two round or octagon towers at the two front angles, a large hall, and the floors and stairs of oak, wainscotted apartments, and chimney-pieces ornamented with painted tiles. There still exists a passage underground, covered with a brick arch, which is said by some to have been a private entrance to the Castle, but has more the appearance of a large sewer. Old people affirm that there were "gun-holes" in the walls of the castle. A field in the immediate vicinity is yet called "The Troopers' Park," from having been the bivouac of a troop of King William's cavalry in 1689-90, who were entertained for the night at this castle when in pursuit of some of King James's troops; these they overtook and defeated next day at a place called "The Loughan." The castle was finally demolished about the year 1766, when "Leslie Hill" house was built. The family of Leslie had long occupied the castle, and it was one of them who presented to the parish of Ballymoney the fine bell now in the church.

Note added by Robert S. Macadam.—Ballymoney-water rises in Lough Drum-a-béist. Tradition says that in former times a giant threw a worm into it, which grew into a monstrous beast, and devoured all the cattle; péiṙo = a monster.

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A Diary of the Proceedings of the Leinster Army, under Gov. Jones,

From the 2nd of October, 1647, up to the 20th of the same, in Letters to Mr. ANNESLEY[1] *by* Dr. HEN. JONES.

This hitherto unpublished account of the Leinster army's actions, under General Michael Jones, against Owen Roe O'Neill's forces in October, 1647, was written by Dr. Henry Jones, who was brother to the General, and afterwards Bishop of Meath: he died 1681. They were sons of Dr. Lewis Jones, a native of Monmouthshire, Bishop of Killaloe. The original MS. appears to have been copied by W. Pinkerton, F.S.A., at the Bermingham Tower, Dublin Castle, in connection with his proposed history of Belfast, which would have probably comprehended that of the North of Ireland. Another interesting MS., "Relation of Several Services," by Major Meredith, in 1649 (printed in the writer's *Old Belfast*), was attached to the account now printed, and a note appended to it by Pinkerton states that Dr. Henry Jones had also meant to use it in connection with a history of the rebellion he proposed to publish. Pinkerton had collected a large number of such Commonwealth notices, with a view to show the importance of the military and civil movements executed in Ulster during that stormy period. As so many of the persons named in the "Diary" are mentioned in the admirable edition of the Montgomery MSS. by Rev. George Hill, I have added only a few notes.

R. M. YOUNG.

Oct. 2d.

UPON relation given of Owen Roe O Nealle (the Rebells Ulster *Generall*) drawinge towardes our quarters with great forces, Coll. Michl. Jones, commander in cheife of the forces in Leinster, committed the Guard of the citie of Dublin unto the care of the Right Honble the Earle of Kildare, of whose great vigilancie in the like trust hee formerly had experience, under whose command were left the Earle's owne Regiment, Sr John Borlasses, Coll. Willoughbey's, and Coll. Fenwick's Regimente, besides the trained bands of the Citie, and 5 Troopes of Horse, these being for safeguardinge the citie and the parts adjacent in the absence of the Governor.

That daie Coll. Jones the governor marched out with about 3,600 foote and 1,000 Horse, having to examine of Artillerie, consistinge of two Culverins, one *Saker*, and 3 *Sakerdrakes*. That night they quartered *at Clonee*, six miles from Dublin, in the way to Trym.

[1] Arthur Annesley was afterwards Earl of Anglesey. He was instrumental in the Restoration, and was much opposed to Lord Antrim's claims (see Hill's *Macdonnells of Antrim*, p. 344).

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Octob. 3d. They marched 8 miles to Killeene (the Earle of Fingall's Horse). That daie there came to the Armie one Troope of Coll. Ponsonbey's Regiment that had landed in the North of Ireland.

Monday (the 4th of Oct:) The army staied at Killeen aforesaid expectinge the Comeinge of the artillery, where the Governor understood of Captn Mulleneux his beinge taken prisoner, hee haveing bin commanded out with orders for the marching of the Dundalke forces under Coll. Moore, whereupon the Governor made new dispatches to the same purpose. That daie intelligence was given of Coll. Monk's[1] advance with the Ulster forces, consistinge of about 600 Horse and *1,400* foote, *among* whome were the Lord of Claneboyes, Sr James Montgomery, Coll. Conway, Major Rayden, and diversse other officers of good quality. They were then at the Navan, 5 miles distant from Leinster *foords*. That night Coll. Cooke, with three of his troopes and 500 of Coll. Hungerford's Regimt, quartered at the Hill of Tarah, 2 miles off.

Oct. 5. Tuesday. The armie came to Scurlockstowne, within one mile of Trym. Thither came to the Governor Coll. Monks, with manie of the Ulster officers, where, haveing had a conference with the Governor, they returned to their owne quarters. The Governor, with his armie, marched forward to Larraghcorr, neere Trym, where he that night quartered.

Oct. 6. The armie advanced, haveing the River of the Boyne on the right hand, and, marching by Portlester, came to a garrison of the Rebells called *Castle Rikard*, a considerable place, belongeing to one Burnell, which being sumoned by the Governor, and quarter given, there marched out thence with their Armes and Ensignes with *13* Musketiers and 4 Pikemen, A Guarrison beinge there placed by the Governor of 120 Musketiers commanded by Captn Martin, of Sr Henry Titchborne's Regimt, parte of the Guarrison of Trym.

That daie the Governor tooke in on like quarter the castle of *Donour*, whence there marched an officer called Corporall Tilson with 10 Musketiers, there being there placed a Serjeant and 10 Musketiers, parte of Captn Martin's Company aforesaid. Another Castle called *Magare*, belonging to Sir Thomas Nugent, was this daie quitted by the Rebells. The same daie the armie marched to *Portlester* aforesaid, Coll. Monks and his forces bringing up the Rere, and both armies now

[1] Col. Monk, the famous Duke of Albemarle, was at this time commander of the Ulster Parliamentary army. The British Officer (*Irish Warr of 1641*) mentions, "Collonel Jones sent again to General Monck about the latter end of August for one thousand foote and horse." Lord Clandeboy and the other officers with him had already met O'Neill with disastrous result "at the fight near Benburb river" (see Hill's *Montgomery MSS.*, page 164, *et seq*). Major Rayden was George Rawdon, agent to Lord Conway.

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joyneing, they made a bodie of about 2,200 Horse and 5,500 foote. This Castle of *Portlester* and the adjoininge grounde was hitherto the Rebells' chiefe fortresse in these partes, wherein they most reposed for saveing their armie from anie approaches; the place is secured, 2 partes of it with bogg and woods, and the other two partes with two great Rivers, whereof the Boyne is one, soe as the Place is *accompted* as an Island. In this place had Owen Roe (the Rebells' Generall) placed a Garrison of his Northerne men, commanding they should stand it out to the last, promising within 24 hours to appeare for their reliefe, hee then being at *Castlejordan*, 5 miles thence, with great force of Horse and foote.

This place the Governor sumoned, which the Rebells would not hearken unto, standing confidently to their defence, whereupon hee resolved to force them, and that night prepared his batterie. The next daie (Oct. 7) the Batterie began to play, and after *six* Culverin Shott the besieged desired quarter, which was denyed them, therein to bee unto others in like cases a precedent. After 36 Shotts more one square of the Castle[1] fell from the Top to the Bottom, and therewith-all some of the Beseiged, which their fellowes seeing, an ensign with 4 others fled out and escaped to Athboy. All were put to the sword that were found in the Castle. That daie Coll. Moore came to the armie with 300 of his foote and 2 Troopes—one commanded by Coll. *Trevor*, the other by Capt[n] Palmer of Coll. *Cooke's* Regiment.

That night the armie marched to Ballindromay, belonging to one Dillon.

Friday (Octob: 8). They tooke and burnt the Castle of *Cawsistowne, alias* Ballintogher, with manie other places, and marching 3 or 4 miles about Moorish ground they came to Athboy.

Athboy is a Towne Corporate about 5 miles from Trym, lyeing on a passe. It is of some largeness and of good strength, fortified with strong Buildinges, the ordinary houses beinge of stone, and there beinge besides six Castles with a church and a *steeple* commandinge the streetes of the Towne.

Here were Guarrisoned Eight companies of the Rebells, whoe had *manned* the Church and Steeple, togeather with the Six Castles, whereon they set out their Six Colours of defiance.

While the Governor was prepareinge for the worke, 8 of our

[1] The British Officer (*Irish Warr of 1641*) adds—"At the fall of the Castle there was a soldier stood Centinel upon one of the Turretts of the Castle, which, when it fell, the stones falling with such force, threw the poor creature clear of them, that up he got to be away; but the Soldiers, Rushing down at the fall of the Castle, knocked him on the head."

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Troopes put forward *uncommanded* towards the Towne gate, where was an ould Gate-house about Carbine Shott from the Towne man'd with Musketiers. Those our men forced the place, and pursued the Guard towards the Towne, some of whom they killed without hurt or damage to themselves, the Rider yet not leaveing the Place till he had unbridled and unsaddled him, and this notwithstanding the Shott made at *them* from all partes.

The Governor understandinge that the enemie purposed to sally out for the Regaineing of the s^{d} gate-house, hee commanded thither for makeinge good the Place halfe the right wing of Coll. *Flower's* Regiment, who that daie had the *van.*

Thither alsoe Coll. Monke sent a good parte of his forces, commanded by Sr James Montgomerie. And after some Shott exchanged, the Governor, findeing the enemie to give ground, hee sent downe Coll. *Flower's* Regiment (joyned with Coll. Bailey's), together with Coll. Castle's and Coll. Long's Regim^{ts,} *whoe haveing* the van. The Governor judgeinge these sufficient for the worke, he kept back the rest who earnestlie desired to advance. These stormed the Towne most gallantly. After some dispute, one of the Castles desired quarter, the rest the while shootinge at our men. But finding our resolution even to *admiracon* they all cryed for quarter, which as to their lives onelie the Governor assented unto, the Place beinge of great Strength for carryeinge on of other designes.

THE PRISONERS THERE TAKEN.

7 *Capt^{ns}*	5 *Liev^{ts}*	7 *Ensignes.*
Captn Dardize	Lt Taaffe	Ensigne Connor
Captn Taaff, the	Lt Dutton	Ensigne Stanlej
Co: Taaffe's brother	Lt Nugent	Ensigne Magee
Captn And^{r} Whyte	Lt Faloon	Ensigne Reyly, and
Captn Dillon	Lt Birne	3 others
Captn Birne		
Captn Betagh		
Captn Lie^{t} Dillon		

Here was alsoe taken Adjutant Stanley, an English *Reformade* Captn and the Governor of Portlester, with the s^{d} 4 who had fledd thither, togeather with 300 comon Sold^{rs,} Prisoners, and a great number of men women and Children inhabitants of the Place.

There was released one George Gregory, late Major (Mayor) of Drogheda, who had bin then Prisoner with the Rebells.

This beeinge a place of verie great consequence, the Governor there placed Coll. Baily and his Regiment of foote, and parte of Coll. Ponsonbey's Regm^{t} of Horse.

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Owen Roe had promised the relieveinge of this place within 2 daies.

The taking in of it is esteemed little less than miraculous, consideringe the Strength of the Place and number of the Defend^{rs}, consideringe the tyme not two hours in doeinge, it beeinge a worke rather of soe manie monthes, and consideringe the little losse to the assaylants, in soe great disadvantages, there not beeinge 4 of ours lost. But this, as all the rest, must bee acknowledged the Lord's owne doeinge, who made ours more then men and theirs lesse then women depriveing them both of Judgment and resolucon.

Oct. 9. Saturday (the 9th) the Governor disposed of the Prisoners and settled the Guarrison at Athboy, and ordered Sr Henry *Tichborne* to be at Trim with Troopes of Horse to attend the enemie's motion.

That daie the Governor sent all the Carriages and a convoy of about 300 Horse commanded by Captn *Harman* to Dublin for provision, then verie short in the armie.

That night the armie quartered at Kells, a ruinated Towne 5 miles northward from Athboy.

That night Sr Thomas Armstronge and partie of 500 Horse, whereof 300 were of the Leinster Horse and 200 of the Ulster Horse ledd by Major Rajden (Rawdon), were commanded out into the Countie of Cavan for harassinge the Countrie and bringeinge in of Cattle for the armie.

Oct. 10. The armie marched northwards from Kells, severall Castles beeing quitt to us. About 11 of the Clocke they came to Ardlonan *alias* Cruises fort, 4 miles from Kells, beinge a verie strong place haveing 3 walls within one another, two of them beinge of earth, the 3^{d} of stone, all regularily fortified. It being sumoned yealded on quarter, there marched thence Lieut: Cruise, one Ensigne, one Serjeant and 38 Musketiers with their Bagpipes. There the Governor placed Captn *Rich. Perkins* of Coll. *Rinnaston's* Regiment & 70 men.

That daie Sr *John* Gifford and Coll. Trevor with a partie of Horse brought in a prey of Cowes and sheep, beinge a great reliefe to the armie.

The same daie the armie marched 3 miles further to a place called the Nobber, a Castle and fort of earth well fortified and surrounded with water.

Being sumoned, the commander, Lieut: Carolan,[1] desired that one of Ours might bee sent in and hee would send forth to parlej with

[1] Lieut: Carolan was probably of the same family as the famous Irish bard and harper Carolan, who was born at the Nobber, c. 1670.

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the Governor, promiseing by 8 of the Clocke o' the next morneinge to give his resolucon. Major Miles, Gunner Ingineer Generall, was by the Governor sent into the Place, where hee remained that night, one Plunkett sent out to treate with us abidinge likewise with the Governor, by whome hee was courteously entertained.

Munday (Oct. 11th.) Major Stamer was sent back certifieinge the Governor of the great Strength of the Place, about 10 of the Clocke after long debate, the s^d^ Plunkett and one Ensigne Peirse concluded with the Governor on condicons of quarter to march awaie with bag and baggage, there marcheinge thence a Li^t^ and Ensigne and about 70 men with a great number of woomen and Children. There was placed Lieut.-Coll. Nappier and Captn *Hunt* of Coll. Kinaston's Regiment.

Oct. 12. Tuesday (the 12th) the Governor marched to Bellahoe, whither we had very ill passage for our ordinance and Carriages. In the marcheinge thither Sr Thomas Armstronge with the partie commanded by him retorned to the armie with a great prey of Cattle of about 1,000 Cowes and 3,000 Sheepe, which was a great refresheinge to the army, being much distressed for victualls, not haveinge bread for three daies before.

Bellahoe is a verie strong Castle, fortified with strong works lyeing upon a passe at the Leggan water which severeth the Counties of Meath, Louth, and Monaghan from each other, that place commanding all the parte of the Countrie.

Beinge somoned by the Governor, and refuseing to yeild, Hee commanded it that night to bee surrounded with Horse and foote, the Leinster horse lyeing on the Leinster side, and Coll. Monke with his forces lyeing on the Ulster side.

Oct. the 13th, about 12 of the Clocke, the ordinance came up, beinge till then hindered much by the difficulties of the waies. Our Ordinance appearing, they within desired quarter, which was assented to by the Governor, the place not being to bee gained without much blows. Thence marched Coll. ff—— [name gone], the Commander of the place, and Ensigne and 47 Sold: There the Governor placed Lieut.-Coll. Blagrave, of Coll. Moore's Reg^t^.

(Oct. 14.) Thursday, Oct. the 14th, the armie marched close under the Castle of Bellahoe, over the passe where was a verie dangerous foord, so enteringe into the Countie Monaghan.

There Coll. Monkes with the Ulster forces parted from us, takeing their waie towards *Carrick m^a^ toss*, haveing with them the *Sakre*

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lent them by the Governor for takeing in some places thereabouts held by the Rebells.[1]

The Governor, with the Leinster forces, leaveing *Carrick m^a ross* on the right hand, marched into the Countie of Cavan, and came unto a place called Cabragh.

(Oct. 15.) Friday, Oct. the 15th. The armie restinge at Cabragh, the Governor, with some horse, ridd out to the Mogh (2 miles from the Cabragh), a place of good strength, haveing 4 square workes about it fortified with 4 square flankers. There was a Guarrison of the Rebells commanded by a sonne of the Sr Thomas Fleminge of the Cabragh. It being Sumoned by the Governor yeilded, marching out with bag and baggage. There was placed Captn Dixon, with his Troopes, and Coll. Ponsonbey's Regm^t.

This daie Coll. Monke, with his Regm^t, essaied to force two Islands in a logh close by *Carrick m^a ross*,[2] possessed and defended by the Rebells, where, after some Shott made with the *Sakre* and perceivinge floates to bee prepared, yeilded upon quarter.

There was found great store of meat, corne, brasse, and other provisions. Here was the magaseene for McMahone's Regm^t, Cheife of the Irish left in the Countie of Monaghan. The Governor this night, as before, Continued his quarters at the Cabragh, there expecting the ordinance, which by reason of the waies could hardly bee brought on.

Oct. 16. Saturday (the 16th Oct.) Coll. Monke haveing quartered with his horse neere the Governor the night before, this morning came up to him, to whome the Governor gave up the possession of the Cabragh (which was by him Sleighted) and the Mogh, both being within the province of Ulster, within Coll. Monke's Government; and after Conference had with the Governor, Coll. Monkes parted with his forces, proposeing to march homeward to the Upp. parte of the Countie of Cavan, and to fire all as hee went after intendinge to beseige Charlemont. From Cabragh the Governor, with the Leinster forces, marched neere to *Raffin*, in the Countie of Meath, where that night hee quartered.

Thither came upp the *sakre* which had been by the Governor lent to Coll: Monke for the service of *Carrick m^a ross*. There the Governor had intelligence the Convoie of Provisions commanded by Captn Harman was draweing towards him.

[1] The British Officer (*Irish Warr of 1641*) states—"Monk brought with him a small Gun from Jones, and marched to an Island at Carrickmagh [ ] kept by the Irish, which at the shot was given up on quarters. All the pillage in the place General Monk bestowed on myself, being no less than a Greyhound and a pair of [ ], which I brought home to Antrim."

[2] These islands adjacent to Carrickmacross were probably crannoges. See preceding note.

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The 17th of Oct. The Convoie of Provisions came to the armie beinge on their march. This daie the Governor appointed Raffin for Coll. Cooke's quarter, Moyalta to Sr Patrick Wemiss and Captn Richard Burrowes, and parte of Coll. Ponsonbey's horse to quarter at the Nobber, Cruizes fort, and the Mogh. This daie about one of the Clocke was Coll. Moore with the Dundalke forces dismissed home. The Governor had commanded Coll. Cooke with three Troopes of his horse to surround the strong Castle of Dunmoe, upon the river of Boyne, by whom the Place beinge sumoned, he was answered that other places had the *honor* of seeinge the armie before they surrendered, and soe would they. But, upon the comeing up of the armie they yeilded upon quarter, there thence marchinge out Lieut: Delamere and 24 men. Here the Governor placed Captn Roe of Coll. Hungerford's Regiment.

Thence the armie marched over the river of the Boyne, at a verie crosse foord for the passage of the ordinance, which came up late that night, quarteringe at Dullardstowne, about a mile and a halfe from Dunmoe.

Oct. 18. Munday (the 18th), the armie marched from Dullardstowne, and that night quartered at Killeglan within 9 miles of Dublin. This daie the Governor dismissed the Drogheda forces.

Oct. 19. Tuesday (the 19th), Captn *Poole* of Coll. Kinaston's Regiment was by the Governor sent to Athboy for strengtheninge that Garrison. This daie the Governor with the armie retorned to Dublin. Hee appointed the Saturday followinge (beinge the 23rd of October, the daie appointed yearely for thanksgivinge for the first discoverie of this Rebellion) to bee with all a daie of thanksgivinge for the good successe and prosperous retourne of the armie. That night the Governor commanded out a partie of 300 foote and *100* horse to prej the Countie of Wickloe, whoe retorned the next daie with Cowes and horses to a good value.

In this expedicon Coll. Monke, with the other officers and generally the whole souldiery, have given good testimony of much gallanterie throughout the whole service, therein deserveing much encouragement.

It hath bin much observed, as a visible demonstracon of God's providence on our armie, that the souldiers, beinge manie of them out of cloathes and most all of them bare-footed and bare-legged, not haveing alsoe for the most parte house or tent to shelter in, but the cold earth *and open aire* to rest on, yet for allmost 3 weeks togeather the weather hath bin verie temperate and favourable

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beyond what is here at the season usuall; whereas the same night the armie retorned (and after), the season hath bin soe wett and stormey, that one of these nights would have much endangered our men, beinge soe ill accomodated, and whereas Owen Roe, whoe during the Governor's beinge in the field durst not shew his head, is now prepareing to looke out and to visit our Garrisons, whom without ordinance hee cannot force, by reason of this sudaine change of weather, hee finds his waies on Rivers to bee impossible, and that it is impossible for his ordinance to march in soe deepe and boggy waies. This hath bin by the verie Irish themselves observed, in soe much as they call our good God the great God of the English.

The consequence of this last service is verie great, for whereas theise our quarters in Leinster had bin before streightened, wee beinge surrounded and, as it were, locked in within soe manie stronghoulds within us possessed by the enemie, now sit wee free, haveing all the passes in our possession, and passages open into the Counties of Westmeath, Cavan, & Monaghan. Into which Northerne partes our Leinster forces have now made deepe impressions, not leaveing the enemie anie considerable place in Ulster, but Charlemont in the Countie of Armagh, and *Cloghouter*[1] and [name gone] in the Countie of Cavan. [ ] or Charlemont, in the great spoile now made in the Counties of Monaghan and Cavan, it cannot bee thence supplied with provisions as formerly, the enemie's corne beinge either destroyed to the value of 100,000*l*, wherein also must Owen Roe with his northerne Catterpillers seeke new quarters for their Subsistence, whereby the Rebells will bee by themselves eaten upp and devoured.

And, lastly, verie large contribucons formerly made to the enemie's forces are in this our cutting short their quarters quit taken off; and without contynued supplies of money Owen Roe will not budge a foote, knowinge his Supreame Counsell, and that partie must supply him or all must fall, which matters thus changed with them they will never be able to doe as formerly.

[1] Cloghouter Castle was the stronghold where Bishop Bedell died in 1642, and Owen Roe O'Neill in 1649 (5 Nov.). The third Viscount Montgomery was also imprisoned here after the battle of Benburb. Remains of the castle still exist.

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Traces of the Elder Faiths: Fairy and Marriage Lore.

By Colonel W. G. WOOD-MARTIN, M.R.I.A.

THE interest of this branch of Archæological study arises from recognition of the fact that the present is the outcome of the past, and that an adequate apprehension of the past is necessary to the understanding of human life under present conditions. The main cause of the great interest of the past is owing to the fact that it is easier to trace the actions of human principles and instincts at a time when the conditions of life were less complex than they now are. Having once obtained a knowledge of these instances in their simpler action, they form a valuable clue to the understanding of human actions, even in the complicated circumstances of modern life. Although we speak of distinct ages, there is in truth no real distinction, no line of fixed demarcation, for the older period glides into the next as imperceptibly as an old year is followed by the new.

In the earlier stages of human civilisation, no distinction is made, in the savage mind, between supernatural beings, who have never been "cabin'd, cribb'd, confin'd" within a mould of clay, and the spirits of the dead. The line of demarcation which now separates fairies and similar emanations of the human mind from the souls of men has been the gradual outcome of Christian teaching, for the philosophy of savages mingles them together; indeed it seems entirely foreign to the mind of primitive man to conceive the idea of a beneficent spirit. The characters they ascribe to spirits are unconscious reflections of their own natures; the spirits of their creation use the same artifices, and have to be overcome by the same means, as would be employed in earthly contests.

The keystone of this description of religion is fear—fear of the unknown. This feeling was probably the moving principle underlying

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the worship of the ancient Irish. From his appearance into this world until his exit from it, one of these old heathens was probably as completely enslaved by his superstitions as is, by his "medicine man," an American Indian, who in sickness or in health, in peace or in war, looks for guidance and counsel to an arrant impostor, who combines in himself the functions of priest, prophet, and physician.

At this stage of superstitious bondage we cannot afford to laugh, unless, indeed, we can afford to laugh at ourselves also; for the frenzy of the medicine man, the ecstacy of the saint, and the mad pranks of the revivalist have a common origin, either in self deception, an undisciplined imagination, or a combination of both.

The only supernatural beings or spirits the primitive savage believed in or feared were the dead who had belonged to his own tribe. About these he had no definite belief, but only an all-prevailing dread. The spirits of the dead of another tribe would of course be considered inimical. So late as the sixteenth century, the Buccaneers, when hiding their spoil, killed a slave or a Spaniard—that is, a stranger or an enemy—and buried the corpse over the hidden booty, believing that the ghost of the slain would haunt the spot and frighten away treasure-seekers. They

> " . . . kill some slave
> Or prisoner on the treasure grave,
> And bid his discontented ghost
> Stalk nightly on his lonely post."

With the savage there was no great distinction between good and bad spirits. These possibly varied in proportion to the characters borne by them when in the flesh. It is therefore a great advance when spirits are divided into two classes, the good and the malignant; a still greater advance is made when they further develop into beings of an altogether superhuman character, who may be described as gods or demons. On the other hand, in modern times the alleged apparitions of ghosts, or spirits, may be generally resolved into two categories—those produced by religious fraud or gross imposture, and those which are the product of the imagination, and occasioned by anxiety of mind, overwork of the brain, or a disordered stomach.

It has been remarked that fear of the living preserves the social framework, fear of the unseen preserves the religious framework of society. The fear betrayed by a child when alone in the dark, and the fear with which an uneducated person passes by a churchyard by night, demonstrate the still continued sentiment which seems to

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have been the principal element of most primitive religions. In the present day, many who deny with their tongue the existence of spirits, yet confess by their fears their belief in their presence. The savage worships the being that, to his mind, conveys an idea of fear or dread; but the custom of worshipping that being who contributes to his wants and necessities is also frequently met with amongst uncivilised as also amongst semi-civilised races. In India, a woman adores the basket which carries necessaries, and offers sacrifices to it, as well as to the rice mill and the other implements which mitigate household labour; a carpenter pays homage to his tools, and offers sacrifice to them; a Brahmin does the same to the style with which he is going to write, a soldier to the arms he is to use in the field, a mason to his trowel, and a ploughman to his plough.

Professor O'Curry, in his *Lectures on the Manuscript Materials of Ancient Irish History*, gravely divides fairies into two distinct classes, *i.e.*, the *bonâ fide* fairies or demons and the magic race of the Tuatha de Danann, who, after being conquered by the Milesians, transformed themselves into fairies.

In the North of Ireland, fairies appear to have been of larger stature and more uncouth than elsewhere; there the fairy called Grogan is low of stature, hairy, with broad shoulders, and very strong; or, in popular parlance, "unco" wee bodies, but terrible "strang." In Ulster, also, the peasantry on a day of mingled rain and sunshine sometimes say, "The good people are baking to-day;" alluding to the unlimited supply of water for the purpose of moistening the flour and of the sun-heat for baking the fairy dough.

It should be always borne in mind that, though the fairies are invisible in daylight, they are observant of all that takes place, especially of anything that seems to concern themselves. It is extremely inadvisable to mention them by name; for instance, Dame Glendinning, in Scott's novel of *The Monastery*, when reciting the precautions she had taken against fairy influence, concluded thus—"And I wish to know of your reverence if there be ony thing mair that a lone woman can do in the matter of ghosts and fairies? Be here! that I should have named their unlucky names twice ower!"

A similar desire to propitiate beings of malignant nature, or a wish to avoid words of ill omen, characterises people of very high civilisation. The Greeks denominated "the furies" "the benevolent;" the "Cape of Storms" has been metamorphosed by the generally reputed prosaic Saxon into the "Cape of Good Hope." Sir Walter

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Scott describes how the Highlanders called the gallows on which so many of their friends and relations lost their life the "kind" gallows, and addressed it with uncovered head, the ceremony being evidently of a propitiatory character. In many localities weasels, or more properly stoats, are greatly dreaded by the peasantry. They are supposed to steal milk from cows, to spit fire, and to be endowed with power to injure both man and beast. Yet here again the idea of propitiating malign influence is apparent, for on seeing a weasel a countryman will raise his hat and address it in Irish as "pretty lady;" for what a man dreads, but feels he is powerless to control, that he seeks to appease.

The fairies are thought to partake of a mixed human and spirit-nature. The peasantry have apparently tried to reconcile heathen and Christian imagination, and hold an ill-defined belief that fairies are fallen spirits, driven from heaven, and condemned to dwell on earth until the day of judgment. The legend runs that at the time of Satan's rebellion some angels remained true to their allegiance, others sided with Lucifer, whilst a third party remained neutral. At the termination of the struggle those who sided with the Almighty remained in heaven, those who fought against Him were cast into the nether regions; but the neutral party, unfitted for either heaven or hell, were compelled to dwell in rocks and hills, seas and lakes, bushes and thickets, where they must remain until the day of judgment, and it is a moot point amongst rural theologians as to whether, even then, they have a remote chance of salvation.

They themselves are said to entertain, like many mortals, grave doubts regarding their future, although they have undefined hopes of being restored to happiness; hence their enmity towards mankind, whom they acknowledge to be certain of living eternally in a future state. Thus the actions of the fairies are balanced by an intermixture of good and evil, and their passions are often as vindictive as their inclinations are generous and humane.

On May Eve the peasantry used to drive all their cattle into old raths or forts thought to be much frequented by the fairies, bleed them, taste the blood, and pour the remainder on the earth. Men and women were also bled, and their blood sprinkled on the ground; but this practice has, it is believed, now died out, though sacrifice through blood or the taking away of life is still considered sacred and beneficial. When seeking for buried treasure, it is well to immolate a black cock or a black cat—a similar sacrifice is deemed necessary

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before the commencement of any important operation—it is also certain to remove ill-luck from a house.

When a cow fell sick through fairy malice, it was formerly by no means an uncommon practice in the West of Ireland to devote the ailing animal to St. Martin. The ceremony was performed by letting a few drops of blood from the cow in honour of the saint. If it recovered, the animal was never either sold or killed, as it would be dishonouring the saint to suffer it to die any save a natural death.

A libation of some of the thick new milk given by a cow after calving, if poured on the ground, more especially in the interior of a rath or fort, is supposed to appease the anger of the offended fairies. Before drinking, a peasant will, in many cases, spill a small portion of the draught on the earth, as a complimentary libation to the good people. In the present day, the Italian peasant invariably throws the first drop or so of common country wine from the big bottle covered with straw which he uses, ejaculating "Per Bacco." This is a relic of a libation to the rosy god, just as the Irish peasant, in purposely spilling milk or other drink, quite unconsciously sacrifices to the ancient gods of the land.

The same principle of a first oblation is carried out in a cure for heartburn. The sufferer, on consulting an "herb-doctor," is given an egg, with instructions to boil it, chip the shell and throw the first spoonful on the ground, and eat the remainder. This process must be gone through on three successive days, when the charm is complete.

Harvest-time is remarkable for affording frequent glimpses of fairy cavalcades. On a stormy day, the eddies of dust raised by the wind along the roads are regarded by the peasantry as occasioned by a fairy cavalcade travelling from one rath to another, and the same marks of respect are observed towards the invisible horsemen as if the dust had been raised by a company of the most exalted persons; and some will throw tufts of grass, pieces of sticks, or even small pebbles into the centre of the dust-eddy, not as an insult, but as an offering to appease the good people. The same superstition prevails in the East.

The fairies often go out hunting, and in the calm summer evenings the faint sound of tiny horns, the baying of hounds, the galloping of horses, the cracking of whips, and the shouts of the hunters may be distinctly heard, and their rapid motion through the air occasions a noise resembling the loud humming of bees when swarming from a hive.

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Travelling through the air upon rushes instead of upon borrowed horses is of common occurrence in fairy history, but a blade of grass, a straw, a fern root, or a cabbage stalk are equally adapted for ærial steeds—these latter articles must, however, be cut into a rude similitude of a real horse; and persons afflicted with "falling sickness" are supposed to be merely suffering from fatigue attendant on the lengthened journeys which they are constrained to take, night after night, with the fairies, and mounted on cabbage stumps.

The fairies are objects of a strange, unreasoning, childlike fear, and the amount of mischief ascribed to them in the imagination of the peasantry is wonderful, considering the very diminutive stature assigned to them. Like Puck, they are said to

> "Skim milk, sometimes labour in the quern,
> And bootless make the breathless housewife churn."

This can be prevented, and the butter be made to rise, by nailing a horse shoe on the bottom of the churn—for an iron horse shoe, or indeed an iron article of any kind, is looked upon as a potent charm to keep fairies away.

(To be continued.)

The M'Kinleys of Conagher, Co. Antrim, and their Descendants.

With Notes about the President of the United States.

By THOMAS CAMAC.

ON the road leading from Ballymoney to Dervock, after passing through the Garry bog, there is a cross-road which separates the bog from the cultivated land. On the right, between this and the Bush river, which crosses the main road about a quarter of a mile further on, lies the farm once occupied by the M'Kinleys. This is in the townland of Conagher and parish of Ballymoney, the Bush separating it here from the parish of Derrykeighan. A milestone near the house reads, "Ballymoney 3 miles, Dervock 1½." The memories of the place and its former occupants are full of interest, for in 1798 the house was burned and its ill-fated tenant hanged in Coleraine, and from the same M'Kinleys is descended William M'Kinley, who a few months ago had bestowed on him the highest honour in the bestowal of the citizens of the United States—the Presidency.

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Although we are removed from the stirring events of '98 by only a century, yet so quickly do traditions fade from the minds of the people, in the absence of written documents, that it is only after patient research among old people in the neighbourhood that the following facts have been elicited—corroborated, where possible, by gravestones in the ancient but neglected burying-ground of Derrykeighan. The M'Kinleys of Conagher appear to have been respectable farmers, Presbyterians in religion, for they worshipped at Roseyards, where the Rev. John Tennant was minister from 1751-1808. How long they had been in occupation of the farm in Conagher prior to '98 I am unable to ascertain, but in that year we know that the tenant's name was Francis. His story is soon told, for, becoming suspected of complicity in the proceedings of the United Irishmen—as so many of his co-religionists were—he was arrested on the information of an intimate acquaintance named Smith, taken to Coleraine, tried by court-martial, and hanged. Before his execution he repeated portions of Psalm cix., which contains such imprecations on the "lying tongue" that accuses falsely. It may here be mentioned that the informer, who lived in the neighbouring townland of Stroan, has now no representative there, one of his descendants having sold the farm some years ago. Francis M'Kinley's wife obtained his body the night after his execution, and had it buried in the family burying-ground of Derrykeighan, where a monument was erected over the grave some time afterwards, probably by his wife. His family, before leaving for America, erected another stone, which also bears the names of his wife and daughter. Both stones were, unfortunately, removed by friends in the locality upwards of twenty years ago, in order to make room for some new monuments they were erecting. Many other interesting stones have unhappily shared the same fate in this graveyard, it being nothing unusual, when one wanted a piece of freestone, to carry away some unclaimed memorial of the dead. However, I have been fortunate enough to obtain exact copies of both inscriptions. The first stone, which we may take to have been erected by the wife of Francis M'Kinley, was a small headstone with letters rudely cut, and bore the following inscription :—

Here
Lyeth the Rem
ains of FRANCES
Mc KINLAY who
departed this life
in Colraine the 7th
of July 1798 aged
42 years

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The other stone was inscribed as follows :—

HERE LYETH THE BODY
OF FRANCIS McKINLEY
LATE OF CONAGHAR
WHO DEPARTED THIS LIFE
JUNE 24th 1798 AGED 42
YEARS ALSO THE BODY
OF HIS DAUGHTER
ELIZABETH WHO DEPAR
TED THIS LIFE MARCH
31st 1803 AGED 6 YEARS
ALSO HIS WIFE ANNA
McKINLEY WHO DEPARTED
THIS LIFE ON THE
APRIL 1810

What seems strange on reading the above is that each stone assigns a different date for M'Kinley's death. A probable explanation is that the one stone reckoned from Old Style, the other from New. But this will hardly explain, as the difference in the two styles amounted in last century to 11 days, whereas it amounts on the stones to 13 days. But after the year 1800 the difference became 12 days, and as the family monument was erected in the present century, if the stonecutter should reckon on the present difference of styles, there would only be one day of a discrepancy. A reference to "An Old Coleraine Diary," which appeared some years ago in the *Coleraine Constitution*, does not help us out of the difficulty, as the only executions noted therein are two on 25 June and two on 8 July. However, it is probable M'Kinley was executed on 7 July Old Style or 26 June New Style, as his wife would hardly be likely to forget the date of her husband's execution. M'Kinley had two sisters—Eliza, who predeceased him, and Jane, who survived him. The former was married to Thomas Lyle, of Magheradonnel, near Dervock, and was buried in Derrykeighan, where a headstone stands at the grave, which reads thus—"This stone was erected by Thomas Lyle, of Magheradonnel ——— Also his wife, Eliza Lyle, who departed this life June 5th, 1791, aged 41 years." There is a space left for the date of Lyle's death which has never been cut. Rev. Thomas Lyle, late minister of Muckamore Presbyterian Congregation, is their lineal descendant, being, I believe, their great-grandson. Jane was married to Charles Lyle, of Carncoggy, Dervock, and is also buried in Derrykeighan, where a headstone stands beside the last-named one, with the following inscription :—"To the memory of Charles Lyle, late of Carncoggy,

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who departed this life on the 16th Nov., 1838, aged 77. Also, his wife Jane, who departed this life on the 10th May, 1832, aged 75 years." Their daughter was married to Rev. John Millar, first minister of Toberdoney Secession Congregation. His son James still occupies the farm in Carncoggy, and his grandson, Dr. R. C. Miller, resides in Dervock. M'Kinley was married to Anna Hill, of Alteranam, near Ballycastle, and had issue two sons and five daughters. John, who was the elder son, occupied the farm until his departure for America some seventy years ago, when Francis, the younger son, came into possession, and held it until 1838, when he also sought a home in the land of the Stars and Stripes. He was the last of the M'Kinleys in Conagher, and it may be worthy of note that the farm has been bought out a few years ago by the present owner from the then landlord, the late Capt. R. J. Montgomery, Benvarden. Of M'Kinley's daughters one died, according to the monument, when six years of age. Agnes married John Lyle, of Knockanboy, and was the only one of the family to remain in Ireland. The Rev. Thomas Lyle is, I believe, her great-grand-nephew. The three others married farmers in the district, named respectively Thos. Campbell, John Boyle, and John M'Elderry. All these have emigrated to the New World of the West, where their relative was to become chief ruler. Boyle was uncle to James Boyle, J.P., solicitor, of Dunluce. M'Elderry was uncle to John M'Elderry, J.P., Ballymoney.

But we now come to the question—How is President M'Kinley related to Francis of '98 memory? The common version—that of the newspapers—is that he is the grandson. This is obviously incorrect, when we bear in mind that Francis had only the two sons, John and Francis, whereas the name of the President's father was William. By advices from America I learn that the true account is as follows:—Francis M'Kinley had an uncle who left Conagher for America about the middle of the last century, from whom is descended the President of the United States. Of the many men of Ulster ancestry who have risen to power in different parts of the world, perhaps the highest step in the ladder has been mounted by the descendant of the Conagher farmer who now occupies the White House in Washington, and whose North Antrim relatives I have attempted to trace.

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Gleanings for former Fermanagh Articles.

By the Right Hon. the Earl of Belmore, G.C.M.G.

Part I.

INTRODUCTION.

In the first two volumes of the *Ulster Journal of Archæology*, articles of mine have from time to time appeared, relating to events which have occurred and persons who have lived in the County Fermanagh. They have given rise both to inquiry and criticism on the part of readers; in response to both of which I have had occasion to extend my researches into their subject-matter. I now propose to offer some gleanings which may be of interest; and in doing so I will follow their chronological order more or less, without reference to the exact order of the particular article to which any incident may relate.

THE CREAGHTS OF FERMANAGH.

THIS expression occurred at p. 227 of vol. ii., in my article on the "Ancient Maps of Enniskillen." In a footnote I explained—"Creaghts are said to have been shepherds in time of peace, and drivers of cattle-preys in time of war—so called apparently from having lived in basket-work huts."

A correspondent of authority has written to me challenging this explanation. He says—

"The Irish *Creaghts* were large herds of cattle, sometimes of vast dimensions, collected and driven about by the natives of Ulster from place to place to avoid the risk of being captured by the English invaders. The terms *creaght* and *creaghting* are derived from an Irish root implying a state or condition of warfare. The creaghts, when somewhat permanently located, necessarily created

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temporary fairs, for the invaders had interrupted and disorganised the native arrangements throughout almost every district in this northern province. The capital of every Irish chieftain or landlord consisted almost, if not altogether, of cattle, and when their cows were stolen or captured there remained no further means of resistance. In your Lordship's very interesting paper in the recently-published number of the *Ulster Journal*, it is mentioned that Hugh O'Neill wrote to the Deputy saying that he had sent his brother Cormac and O'Donnell to Fermanagh 'to guard their creaghts.' The Ulster Lords were often obliged to send portions of their families for protection about the country in these creaghts; and when Sir Toby Caulfield set about capturing Tyrone's youngest son, Con, the latter was found hiding in one of their creaghts."

I am myself only an inquirer in this matter, as the term was new to me; and I shall gladly welcome any further information. At page 216 of *Old Belfast* occurs note 90. It is as follows—"The Creaghts were shepherds in time of peace, and drove the cattle-preys in time of war. The word *creaght* comes from cpeac, plunder, or caoptac, cattle.—J. S. See note on above, *Town Book of Belfast*, p. 304.—EDITOR."

On turning to the latter reference I find—

"*Creaght* originally meant wattle or basket work. 'The Ulster Irish were a pastoral people. In Fermanagh there was neither town or civil habitation. The chiefs dwelt some of them in clay houses; others of them, who followed *creaghting*, or running up and down the country with their cattle, dwelt, like their followers, in booths made of boughs coated with long strips of green turf, instead of canvas run up in a few minutes, for such are the dwellings of the very lords amongst them.'—*Preface of Calendar of State Papers, Ireland.* 1611-14."

In one of Captain Dowdall's letters from Enniskillen to the Lord Deputy (2 Feb., 1693-94) he says—"Fuller's companie to lie upon the creaghts of the said cuntrie, and to be borne by them, wch I do think wth the help of the Loughs and Ilands will be sufficient for their defence until Marche be past." (Vol. ii., page 223.) It occurs to me that the various explanations of the word *creaght* are not irreconcilable; and that possibly, as the English word herd, in the North of Ireland at least, signifies both the cattle and the herdman, so may its Irish equivalent; whilst the latter may have originally derived his name from the hut in which he lodged when in charge of the cattle. In a deed referred to further on,[1] between Constantine Maguire and his son Donagh, the expression occurs—"All messuages, houses, *criats*, cabins, woods, underwoods, and all other heriditaments thereunto belonging."

[1] *Vide* Cal. of Patent Rolls, 17 Jas. I. (1615), No. 43.

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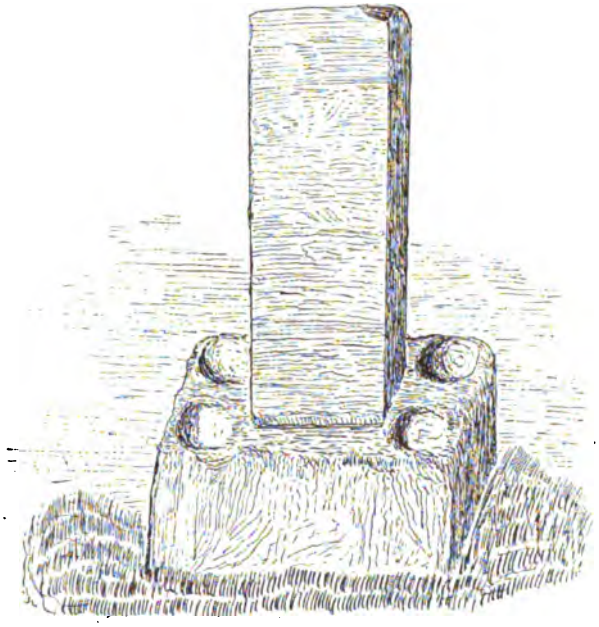
INISKEEN ISLAND AND GRAVEYARD.

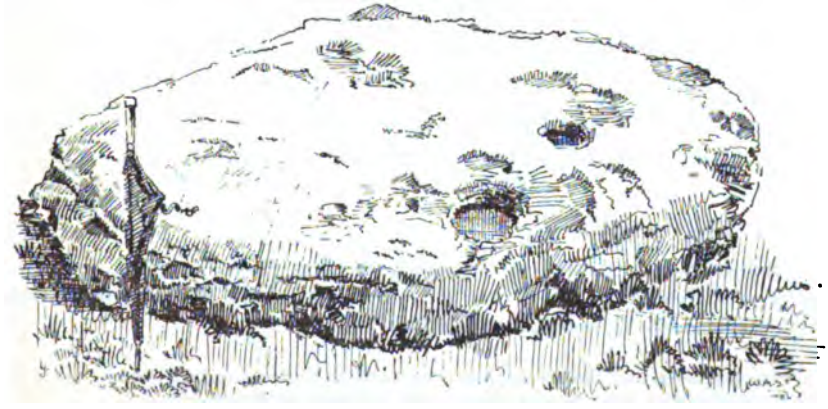
At p. 236, vol. ii., I shortly described the old churchyard in this island. I now subjoin an illustration of a bullán, and shaft of a cross, from a photograph by the Rev. J. E. MacKenna, C.C., Enniskillen :—



BULLÁN-MARKED BASE OF CROSS IN INISKEEN.

BULLÁN IN CASTLECOOLE DEMESNE.

I described this stone, of which I give an illustration, at page 238, vol. ii. It is now lying on its side, on the top of "Standingstone Hill," in the townland of Gortgonnell.



BULLÁN STONE ON "STANDINGSTONE HILL," CASTLECOOLE DEMESNE, CO. FERMANAGH.
(From a sketch by W. A. Scott.)

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THE MAGUIRES IN FERMANAGH.

During the past summer I have had the opportunity of examining for the first time an authority to which I have sometimes referred in my papers in this *Journal*, and from which I have frequently received extracts during the last thirteen years. This is the *Phillipps-Betham MS.*, now in the great library at Thirlestaine House, Cheltenham, which belonged to the late Sir Thomas Phillipps, Bart. The MS. was formerly in the possession of Sir William Betham, Ulster King at Arms. It is entitled the "*History of the County of Fermanagh, with the Antient Families of the same.*" It contains a description of the town of Enniskillen, and of parts of the county, &c., followed by an account of the Irish families—Maguires, Cassidys, &c.; and then of the principal British families existing in 1718–19. The MS. bears the initial I or T, as I am told, for I did not observe it myself.

The part of it devoted to the Maguires and other Irish families is long, and there were so many individuals of the name of Maguire that it would not be easy to condense the account of them.[1] My time was limited, and I had to content myself with taking a few extracts. At page 42 we read—

"Colla Mean had noe heires to succeed but Colla dha Clirioch, of whom we design to place our chiefest discourse relateing ye antiquity of this county of fferm. He was blessed with many good offsprings and families, as first Maguire of fferm, MacMahon of ye county Monaghan [here follows a long list of names]."

At pages 57 and 59 it is stated that there was an older castle of Monea than that built by Malcolm Hamilton.[2] It, as well as the Castle of Enniskillen, belonged to Hugh Neinagh Maguire (Neinagh means beautiful), who died at Cork, 3 August, 1428, on the night of the day on which he landed on his return from a pilgrimage to the shrines of the Saints in Spain. No doubt this castle gave its ancient name of Cashel to the townland now called Castleton Monea.

At page 66 we find—

"Ballycassidy was given to O'Cassidy, who was Maguire's approved doctor of physic; Ballyhosa to O'Hosa, who was Maguire's chiefest poet or barde; Bow to O'ffelan, who was chronologer to Maguire."

[1] There are nearly forty names in the Index to the *Calendar of the Patent Rolls*, about the end of the sixteenth and beginning of the seventeenth century, under the surname of Maguire.

[2] *Vide* vol. i., pp. 195 and 256.

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The following is an interesting account of how the children of the Chiefs of the Maguires were brought up. At page 66 it is said—

"For noe wonder yt that this honerable family did surpass others in princely qualities, being from their ancestors addicted to one peculiar custome which was not observed in others, vizt. Maguire never admitted his children should be fostered or taken up by mean families, least they might practice or harbour any kind of ill disposition by seeing or hearing ill manrs or coarse behaviour among vulgars; but still taken up by the very best and chiefest families in ye country, soe that none of estimation in ye county was free from this practice, for they were held to be of least estimation who had not the honour of adopting these children, each taking more than ordinary care to breed up their own child to ye highest pitch of princely qualities, so that he might surpass others of his rank in all degrees, whereby this family consequently bore a great sway in manhood and magnificence, &c."

There were two principal families of Maguire in Fermanagh in the seventeenth century, viz., the Lords of Enniskillen and the Maguires of Tempo, descended from a common ancestor, Thomas Maguire. At page 77 of the *Phillips-Betham MS.* I find as follows:—"The true successor [*i.e.*, living in 1718–19] of the Lords of Iniskillen is Theophiles, son of Philip, son of Rory ye son of Bryan Roe, who was ye first of ye family created Lord of Iniskillin by Queen Elizabeth as before intimated." The peerage was really granted by King Charles I. 3 March, 1627–8.

The Maguire pedigree is not free from difficulties, and there are differences of opinion as to which was the elder branch. On comparing authorities (Betham, Burke, O'Ferrall, Dalton, and Webb), the following descent from a common ancestor, Thomas Mor Maguire, living in 1400 A.D., died 1430, down to the time of Theophilus, seems to be at least probable.

1. Thomas Mor married Margaret O'Neill.

The Lords of Enniskillen Branch.

2. Thomas Oge
3. Connor
4. Connor Oge
5. Connor Roe (Knight), *d.* 1625
6. Bryan (1st Baron), *d.* 1633
7. Connor (2nd Baron), *d.* 1644. — 7. Rory, *d.* 1648
8. Connor (3rd Baron). — 8. Rory Oge (5th Baron) and Philip, sons of Rory above
9. Hugh (4th Baron). *d.s.p.* — 9. Alexander and Bryan, sons of Rory Oge, *d.v.p.*, and Theophilus, son of Philip.

The Tempo Branch.

2. Philip
3. Bryan
4. Constantine, or Cuconnagh
5. Constantine
6. Constantine (*d.* 1589), *m.* Naula O'Donnell
7. Hugh (Knight), killed by St. Leger, 1599–1600 — Constantine (*d.* 12 Aug., 1608) — Bryan of Tempo (*d.* 24 Apr., 1655).
   8. Hugh, *d.v.p.*
   9. Cuconnaght (killed at Aughrim, 2 July, 1691).

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Betham, in his MS. pedigree in Ulster's Office, omits one of the Constantines in the Tempo branch before Hugh (d. 1599), reverses the positions of Philip and Bryan, and makes the latter son of Thomas Oge, instead of his brother. Burke makes the elder branch to be the Tempo one. There is this in its favour, viz., that Hugh, spoken of as "Maguire" in the State Papers quoted from in my article in vol. ii., part 4, was the head of it.[1] And his brother Constantine (and not himself, as I erroneously supposed—*vide* vol. ii., p. 229) must have been the "Maguire" who was with Tirone at Enniskillen in 1607. He procured the ship for, and accompanied, "the flight of the Earls" Tirone and Tirconnell, and died at Genoa in 1608. Burke makes Bryan, who died 1655, to be son of Constantine, but mentions that another account makes him to be his brother. I have adopted the latter view (with Betham). He received a grant of the Tempo estate as early as 1610. His son Hugh was killed in the Irish wars, *vita patris*,[2] and his grandson, Cuconnagh, was, at the time of his death, 24 April, 1655, seven years old.[3]

THE LORDS OF ENNISKILLEN.

On the other hand, the English Government would seem to have considered whichever branch happened to be for the time being submissive to itself to be the principal one. There is a grant [No. 6468 in the Auditor-General's Patent Book] dated 30 Dec., 1600, under a Queen's letter, to Connor Roe Maguire of Iniskillen, *Chief of his nation*, of the whole of Fermanagh, or Maguire's Country, as formerly granted to Cuconnagh, on the same conditions as at No. 4809.[4] The rent was to be £120 a year and a cast of (or 2) goshawks. This grant he surrendered 16 Jan., 1 Jac. I. (1604). Later, he received a large grant in the barony of Magherastephana, dated 27 May, 1612;[5] together with a pension for his own life of £200 a year English currency, with another, to commence at his death, of £50 a year to his son Bryan. On 21 April, 1602, pardons were granted to Connor Roe Maguire, *Chief of his name*, Bryan Maguire (his son), Cuconnagh, Donagh, Bryan Roe Maguire, and others.

The grant of 1612 in Magherastephana was for 6,480 [profitable]

[1] It appears from an Inquisition taken at Enniskillen, 15 March, 1613-14, that when Hugh Maguyre "occisus fuit in rebellion" in Queen Elizabeth's time, he was seized in fee of the Slewbagh Mountain and divers quarters of land adjoining or contained in it; also of the Turlew or Turslew Mountain—all in Fermanagh.

[2] *Vide* a Chancery Bill, James Corry *v.* Mary Maguire and others, 31 Jan., 1699.

[3] Inquisition *post-mortem*, 1 Feb., 1661-2. Ferm., Car. II., No. I.

[4] *Cal. Pat. Rolls*, Eliz., p. 584.—No. 4809 is given further on.

[5] This grant would seem to have included some lands at least that had been Hugh Maguire's.

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acres, at a rent of £20 a year Irish currency, with a Wednesday market and a yearly fair at Derryheny. It must have included a large part of the barony as it then was,[1] and the grant excepted from it Inismore Island (now in Tirkennedy Barony) and Ballymacmanus (now Belleisle), which had been granted to Paul Gore; and all other islands, and certain lands, parcels of the ballybetagh of Ballyloughmagruff [which latter, however, is in the barony of Clogher and County of Tyrone], which had been granted to Walter Edny and his brother; Castleskeagh,[2] Carrowshee, and Ballymaccoffer, granted to the Lord Burley, and the lands granted to the Lord Bishop of Clogher. By a deed dated 1 Dec., 1615, Connor Roe Maguire of Derryheny engaged, on his decease, to bestow on his son Donagh £10,000 English, and for the better assurance thereof demised a number of quarters of land at £12 per annum (English), to hold until the money had been paid in one payment.[3]

Lord Erne says at p. 80, vol. ii., that this Chief of the Maguires "had fought for the English." He was knighted in 1616. By an inquisition taken at Enniskillen 22 Sept., 1627, it appears that Connor Roe M'Gwyer, Knt., late of Magherastephana, in the parishes of Agherlurcher and Aghavea, Co. Fermanagh, died 25 Dec., 1625, being seized of 74½ great tates of land called Magherastephana, held of the king in free and common soccage at the yearly rent of £15. Sir Bryan M'Gwyer, Knt., his son and next heir, was at the time of Sir Connor's death, 36 years of age, and married. Another inquisition, No. 41, Car. I., taken at Enniskillen, 14 September, 1638, shows that Bryan, late Baron of Enniskillen, died 10 Sept., 1633. His son and heir, Connor, "modo Baro de Eniskillyn," was then of full age and married. Rosa ny Neale was the lawful wife of the said Baron (Bryan), and was still alive and dowered out of the premises.

Funeral Entry in Ulster's Office.

"S[r] Bryan McGwyer, Knight, baron of Enniskillyn, he deceased the xv[th] of December, 1633. He had to wife Rose, daughter of Arte *Mac Avernan O'Neile*, of Carickestikin, in the County of Armagh, Esq[re], by whom he had issue Connor, now Lord mcGwyer, Baron of Inniskillyn, married Mary, Daughter of Thomas Fleming of Castle Fleming, in the County of Cavan; Rory, Bryan, Thomas, Rose, Elanor, Sarah, and Anne. His Lop is buried in Aughive [Aghavea], in the County of Fermanagh, the xxii[th] of December."

[1] A comparison of the map in the *Irish Historical Atlas*, 28, with the O.S. map, shows great differences of boundaries.

[2] The *Irish Hist. Atlas* shows Castleskeagh [now at Lisnaskea] as in the Barony of Knockninny, with a piece of Clancally between it and Magherastephana, near Maguire's Bridge.

[3] This must, I think, be a mistake. The whole estate would not have then been security for £10,000. Probably £1,000 was to have been Donagh's portion.

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Sir Bernard Burke says that the peerage was attainted when Connor, the second baron, was executed for high treason in London in 1644. But I think that he is mistaken; for I find in D'Alton's *King James's Army List* that in 1652 an Act of Cromwell excepted "Connor MacGuire,[third] Baron of Enniskillen," from pardon of life and estate, and he sat in the Parliament of 1689 called by King James II., as shown by a list of peers in Harris's *Life of King William*, App. xxxi., p. xxxiii. The peerage seems to have been still in existence in 19 Oct., 1698; for on that day the Irish House of Lords adopted two resolutions sent up by their Committee of Privileges—that those Lords whose ancestors stood outlawed, or who themselves stood outlawed on record, should not sit in that House, but should be struck off the roll. The list of outlawed lords contains 32 names, and includes Rory, Lord Baron of Enniskillen.[1] This would have been the fifth baron.

To return to the earlier Lords Maguire. Bryan, the first baron, having died in 1633, his son Connor succeeded; and I find in the Lords' Journals that at the opening of the Parliament of 1634, on 14 July, a number of lords were brought in and took their places, amongst whom was "the Lord Maguire with like writ brought in." On 6 April, 1635, the roll of the House was called. Amongst those represented by proxy was Connor, Lord Maguire. And amongst the peers "as they ought to sit on the first day of the Parliament holden at Dublin the 16th day of March, 1639," we find "Con, Lord Maguire of Enniskillen." He was present when the House was called on the 18th. He was represented by proxy when the House was called on 29 Oct., 1640, and was present on a like occasion on 9 Nov. He seems to have attended pretty frequently the ordinary sittings of the House before the rising of the Irish in 1641.

It appears from a note at page 950 of vol. i. of the *State Trials* that Connor, Lord Maguire, was "one principally designed" for the surprisal of the Castle of Dublin in Oct., 1641, and the securing, &c., the Lords Justices and Council. But the plot being detected on the night of the day before it was to be given effect to, "he fled disguised from his usual lodgings at one Nevil's, a Chirurgeon, in Castle Street, and secretly hid himself at one Ker's,[2] a Taylor, in Cook Street, where he was found in a cockloft by John Woodcock, one of the Sheriffs of Dublin, standing with his cloak wrapped about him in an obscure

[1] *Vide* Lords' Journals, vol. i., p. 650.

[2] Or "Kerne," as in the text of the evidence.

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place, in which posture he was apprehended, and brought before the Lords Justices and Council, where he made some sort of a confession, upon which he was committed prisoner to the Castle the 23rd of Oct., 1641; from whence he was sent into England the 12th of June following; and continued prisoner there till the 18th of August, 1644, when he made his escape, but was retaken on the 20th of October following." He was arraigned on 11 Nov., 1644, at the bar of the King's Bench in London, as a traitor, &c. He pleaded "Not Guilty," and being demanded how he would be tried, he pleaded the statute of Magna Charta, 10 Feb., 9 Hen. IV.—"That none should be condemned but by Trial of his Peers;" and pleaded the statute of 10 Hen. VII.—"That all the statutes made in England should be from thenceforth in force in Ireland;" and pleaded "That before the Time of the several Treasons charged in the Indictment, Bryan Maguire, his father, by Letters Patent was created Baron of Enniskillen in Ireland, to him and the heirs male of his body: by force whereof his father was seized of the Barony in Feetail, and 1 Feb., 12 Car. (1637), died so seized; after whose death the Barony descended to the Defendant, by virtue whereof he was a Baron of Ireland." But according to O'Farrell's *Linea Antiqua* (and the funeral entry) Bryan, the first lord, died 15 Dec., 1633. And it will have been noticed that the Lords' Journals give Connor as the Christian name of the Lord Maguire in 1635, whilst the Inquisition *post-mortem* puts the date of Bryan's death as 10 Sept., 1633.

To return to Connor's trial. Lord Maguire further pleaded that he was one of the Peers of the Parliament sitting in Dublin before and subsequent to his arrest. He said, moreover, that "he was brought against his will to Westminster, and thence committed to the Tower of London in strict custody. And averred his Plea, and prayed that he might be tried and judged by his Peers in Ireland. Whereunto the King's Counsel demurred in Law, and the Defendants joined in the demurrer."

"Upon this plea of the Lord Maguire, the beginning of Hilary term, Judge Bacon delivered his judgment, that a Baron of Ireland was triable by a Jury in this kingdom." Both Houses of the English Parliament declared their concurrence—the Commons on 8 Feb., the Lords on 10 Feb., 1644. The trial is given at length in the 1st vol. of the *State Trials*, as is also an account of Lord Maguire's execution at Tyburn on 20 Feb. (pp. 950–62). Both space and the rule against dealing in this *Journal* with matters which are still of political con-

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troversy forbid any attempt to go fully into the trial. I may perhaps, however, be permitted to observe that the judgment above quoted refusing Maguire a trial by his Peers in Ireland, though it may have been technically correct, seems to me to have given the go-by to the real point, which was whether he ought to have been brought to England at all for trial for an offence committed in Ireland.

It appears from Lord Maguire's examination put in at the trial, and taken on 24 June, 1642, by Sir John Bramston, C.J. of the King's Bench, that he was (in 1642) then 26 years of age *and upwards*, and that he was born in the County of Fermanagh, in Ireland. On the

CREVENISH CASTLE, LO'VER LOUGH ERNE. *(From a photograph by R. Welch.)*

death of Connor, Lord Maguire, he was succeeded by his son Connor as third lord, who was father of Hugh, fourth lord. These lords must have both died between 1689 and 1698.

Captain (or Colonel) Rory Maguire, the second son of Bryan, first lord, was M.P. for Fermanagh in 1639, and one of the leaders in the 1641 war, and was indeed much more active in it than his brother. He was sometimes called Roger and "The Drover." He married Deborah Audley, widow of Sir Leonard Blennerhassett, who was second son but eventual heir of Thomas Blennerhassett of Horseford, Norfolk.[1] Thomas, on 30 June, 1610, had obtained a patent for the middle proportion of Edernagh, in the Barony of Lurg. He had also a moiety of the small proportion of Tullymochien (500 acres), Sir

[1] An account of the Blennerhassett family will be found in my *Parliamentary Memoirs of Fermanagh*, p. 36. Sir Leonard succeeded his brother Samuel, who had been High Sheriff in 1622. Thomas died 11 March, 1624-5.

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Edward Blennerhassett, who was perhaps his brother, having the other half. Upon this latter estate Castlehassett or Crevenish Castle was built, but after the date of Pynnar's survey in 1619.

In the course of Lord Maguire's trial, John Carmick testified as follows :—

"Presently after, upon the 29 October, one Captain Rori-Maguire took upon him the managing of all businesses in his [Lord M.'s] absence. He fortifies first the Castle-hasen, the house wherein he himself dwelt; he took in the castle of one Edward Aldrith, Esq. [Edward Archdale]; he went to the town, burnt that, but killed none of the men;[1] went thence to another place [Lisnaskea] and hanged one

CASTLE ARCHDALE.[2]

Eleazer M. [Middleton; *vide* Sir John Temple's *Irish Rebellion*, p. 83], stripped and disarmed all the Protestants that were within the church; the next day after marched away, and killed and destroyed most of the English which were in those parts; murder'd Arthur Champion, Esq., and many more. [Champion was one of the M.P.'s for Enniskillen, and was killed at Shannoth, near Clones.] Twenty and two castles were seized upon, and the church of Monah [Monea] with 18 Protestants burnt in it; 794 Protestants were destroyed in that county, &c."

Rory Maguire's wife, Deborah, could not have been long a widow when she married him. Her first husband (by whom she had three

[1] If I remember rightly, the flames of Lisnarrick were to be the signal for the rising, according to one of the 1641 Ferm. depositions in T.C.D. Library. There was apparently a village called "Archdale's town" near Castle-Archdale, of which there is now no trace, unless it were identical with Lisnarrick. (Ultonia Inq., Car. I.)

[2] "Castle Archdale (the seat of Colonel Mervyn Archdale, by whom it was built) is erected on a rising ground on the borders of the Lower Lake, 9 miles north from Inniskillen, and 88 from Dublin. It commands one of the finest views of this superb sheet of water, interspersed with a number of islands clothed with wood, and decorated with the ruins of religious foundations. The original mansion (now a castle in ruins) appears about half-a-mile from the house. It was built in the year 1615 by John, son to Edward Archdale, first patentee, and was burned in 1641; after which it was repaired, and inhabited until 1688, when it was again destroyed by fire, and has remained in that state since that time." *(Lewis' Typographical Dictionary.)* John Archdale was the first patentee, and father, not son, of Edward.

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sons—viz., Audley, who was six when his father died; Henry, some time M.P. for Fermanagh; and Leonard—and two daughters, Katherine and Lucie) died 20 May, 1639 (Inquisition in *Ultonia*), and she was married again (and may have had another son, Rory) by Oct., 1641;[1] for in 1643 her brother, Captain (afterward Sir Audley) Mervyn, told a Committee of the House of Commons that Rory Maguire had come to his house at Castle Trellick, and told him that it was resolved amongst the Irish to send him (Mervyn) to England to represent to the King upon what grounds they had taken up arms, and upon what terms they would lay them down. He gave as reasons that the Parliament of England were determined to extirpate the Catholic religion, and had evaded the King's prerogative, in which their greatest security reposed. Mervyn argued with him, and (in respect he had married his sister, whereby he got £900 a year) tried to persuade him to desist from rebellion, and to some extent induced him to "repress the fury of the fire and sword."[2]

Rory Maguire was killed at Carrickdrumbrusk, Co. Leitrim, in 1648, in a skirmish. He left (at least) three children—Rory, Philip, and Mary—who are all mentioned in their half-brother Henry Blennerhassett's will in 1677.[3] Rory, the eldest, succeeded his cousin Hugh as fifth lord. He married Mary, daughter of Philip Hugh O'Reilly, of Ballynacargy, Co. Cavan (the widow of one of his cousins). D'Alton says that he raised and commanded a regiment in James II.'s service during the war of 1688, and that he was Lord Lieutenant of Fermanagh. He was included in the acts of attainder in 1697 and 1698, and he died at St. Germains in 1708, aged 67.

Betham says that Rory (last) Lord Maguire had two sons, viz., Alexander, who was lieut.-colonel in Col. Coconnagh Maguire's regiment, and Bryan, a captain in the army. If so, they must have died before him, for D'Alton says that he was succeeded (*i.e.*, as head of the family) by his brother Philip, who married a daughter of Sir Phelim O'Neill, and sister of Colonel Gordon O'Neill, by whom he had Theophilus (mentioned in the Cheltenham MS.), who married Mary, daughter of Colonel Manus O'Donell, and had a son Alexander, who must, however, have died *vita patris;* for Betham says that Thomas, the (fourth) son of Bryan, the first lord, had a son Thomas, who had a son Hugh, who was next heir to Theophilus.

[1] See *infra* for Rory's age at his death.

[2] *Vide* my *Parliamentary Memoirs of Fermanagh and Tyrone*, sub. tit. *Rory Maguire*, pp. 26–29; and *Sir Audley Mervyn*, pp. 182–3.

[3] *Vide Ibid.*, p. 38.

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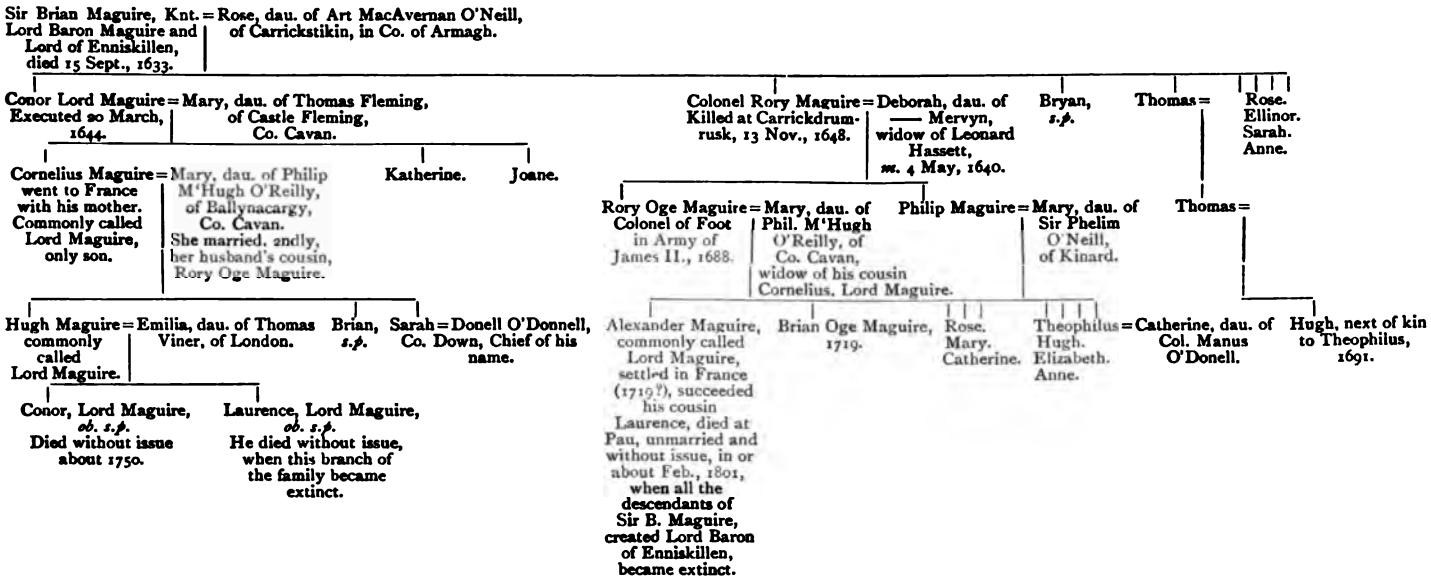
The following Pedigree of the Lords of Enniskillen, by the late Sir William Betham, has been received from the Office of Arms, Dublin Castle, since the above was written. In some particulars it is at variance with what has been said above; and particularly with an entry in the House of Lords' Journals of 2 Dec., 1697, that *Rory*, Lord Baron of Enniskillen, was outlawed in the County of the City of Dublin, 11 May, 3 William and Mary (1691).



The death of Conor Lord Maguire in 1750, and of Alexander in 1801, are given in the Registered Pedigree of Maguire of Tempo. If this Pedigree be correct, obviously Rory (Oge) could not have been Lord Maguire in 1698, as stated in the Lords' Journals. I prefer the authority of the Journals.

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THE MAGUIRES OF TEMPO.

I now come to the Tempo branch of the Maguire family, which Sir Bernard Burke considered to be the senior one; and I am inclined to agree with him. It will have been observed that Sir Hugh Maguire, who defended the castle of Iniskillen against Captain John Dowdall in 1593, and of whose valour Sir John Davies thought so highly,[1] is spoken of in the State papers of the period as *Maguire*. So also was his brother and successor, Constantine, or Coconagh, who accompanied the "Flight of the Earls" from Rathmullan in 1607, and died in 1608.[2] The apparent head of this family in 1641 was Bryan of Tempo, who was, I think, the brother and not the son of Constantine. For in a deposition taken at the Camp near Devenish, in Fermanagh, by Lord Deputy Chichester and the Archbishop of Dublin, on 11 Aug., 1606, and made by one Teig O'Corkran (a deacon), he said that

"a letter which he had written for Cuconagh Maguire contained this much in effect—'I have delivered you a secret, and I do allow you after seven or eight days, to impart the same to my brother Bryan.'" (*Cal. S.P. Irel.*, p. 566.)

And in a second deposition on the same day, before the Lord Deputy and (apparently) Archbishop Miler Magrath, of Cashell, O'Corkran deposed, with reference to Cuconagh's intended flight into Spain from Killybeggs, that the latter

"made his will . . . and left it either with Aghie M'Trevor or his brother Bryan Maguire, both which are acquainted with the contents thereof, as he thinks." (*Ibid.*, p. 567.)

In the Calendar of the Patent Rolls, Anno 1585-6, No. 4809 (4032), 17 Jan., xxviii. Eliz., I find a

grant to Cuconnaght Maguire, Captain of his nation, of the whole country of Fermanagh, *alias* Maguire's country, in the province of Ulster, and the manors, lands, rents, services, and other heriditaments appertaining. Recites his surrender No. 4682 [1 June, xxvii. Eliz., made with the intention of its being re-granted to him.—Signed, "Macwyre."] To hold to him and his heirs for ever by the service of two knights' fees. Rendering yearly to the Queen, as soon as he shall be discharged from contribution to Tirlagh O'Neile, Captain of his nation, £120 English; and rendering to the Deputy two (called a cast of) good goshawks. He shall answer to all hostings with 20 horsemen and 80 footmen armed; of which footmen 30 shall be good shot, and the rest kerns, with victual for 40 days to serve in the Province: and to general hostings to serve in other parts of the Kingdom, 10 horsemen and 30 footmen, of whom 15 to be armed as shot, for 40 days. He shall not maintain traitors. When his country is made a county, he shall aid the

[1] *Vide* vol. ii., p. 229.

[2] Hugh Maguire appears to have left a son, however, by his wife, Shane O'Neill's daughter, to whom allusion will be found in a later note.

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Queen's officers there. He shall permit the free tenants in the country to enjoy their lands, they rendering the rents and services accustomed. He shall, when required, retain 80 men with victuals and tools, to serve in any part of the Province for 6 days. He shall deliver to the Queen's forces, when within his country on her service, sufficient cattle at the Queen's rate. Provided he fulfil these rents and services, and the orders of the Deputy, he shall have a moiety of the goods of felons, forfeited recognizances, and of goods of outlaws, waifs and strays: and also shall have a Court Baron and view of frankpledge within the country. All tenants within the country shall hold of Cuconnaght and his heirs by military service, by such part of a knight's fee as the Deputy shall order. All which courts, tenures, and privileges the Queen wills shall be established at the next Parliament.

The grant surrendered was one of Anno 1567, No. 1081, appointing "Conatius Magwyer" to be Captain of the country of Fermanagh, to hold during good behaviour. To pay a fine of 100 cows to the Deputy, delivered at Cavan. All ancient rights and services issuing out of the country reserved. The day following the date of the grant of 1585 (*i.e.*, on 18 Jan.) a pardon[1] was granted to Cuconnaght Maguire, *Chief of his nation*, to Hugh Maguire his son, and to many others, provided that Cuconnaght appear before the Governor within thirty days, when required; and that he and the others behave well towards the Queen. Granted on the submission of Cucconagh, and for a fine of 500 beeves, to be paid to Patrick M'Donough Brady, who is appointed by the Crown to receive them.

In the year 1591–2 a pardon[2] was granted to Hugh Maguire, knight, *Chief of his name*, and to many others, debts to the Crown and intrusions on possessions of the Crown excepted. In the year 1594 another pardon[3] was granted to Hugh Maguire, knight, and others.

In a Commission dated 31 March, 1596 (xxviii. Eliz.), to Sir John Norries, Knt., President of Munster, and Sir Geoffry Fenton, Bart., Principal Secretary of State, there is mention of the late submission of Sir Hugh Maguire, Knt., and others.

On Dec. 1597,[4] protection was granted to Hugh, Earl of Tirone, Sir Hugh M'Gwyre, Knt., and others, to be during two months to be named by Thomas, Earl of Ormonde and Ossory, Lord High Treasurer and Lieutenant-General of the Army, who is presently to repair to the borders of Ulster. This protection was to enable them to come safely to Ormonde, at Drogheda, Dundalk, or elsewhere, to make their submission.

All this shows the position of Sir Hugh Maguire in his lifetime in his own country of Fermanagh. And it appears from an Inquisi-

[1] Fiat No. 4810 (4090). [2] Fiat No. 5716 (4639). [3] Fiat No. 5888 (6202). [4] Fiat 6187 (5052).

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tion, No. 1 of Jac. I., taken at Enniskillen on 15 Mar., 1613, that Hugh Maguyre, late of Enniskillen, in Co. Fermanagh, Knt., son and heir of Coconaght Oge Maguyre, Knt., in the year of the reign of the late Qucen was killed in rebellion—and that he was seized of all that part of the mountain land called Slewbagh, and also of the mountain or mountain land called Turlew or Turslewe, and which was now in possession of the King. Now Slewbagh is partly in the barony of Magherastephena,[1] and would have been included probably in the grant made to Sir Cornelius Maguire, father of the first Lord of Enniskillen, as before shown ; which may, perhaps, partly help to explain matters later on.

Bryan Maguire being, as I think, the brother of Hugh and Cuconnagh, received a grant dated 31 Dec., 1610, viii. Jac. I., from the King, of the manor of Tulloweyle[2] in Tirkennedy and Clanawley (Monterfoddan), of 2,000 acres, at a rent of £21 6s. 8d. per annum. Another and later patent was dated 10 Sep., 15 Car. I. (1639). This comprised the Tempo estate.[3] Pynnar, in 1619, described the property as one of 2,000 acres; and added that Bryan had another 500 acres, "which were his brother's, lately deceased." This brother must have been Tirlagh Maguire, who received a grant of 420 acres at a rent of £4 9s. 8d. (*Carew MSS.* 1611, p. 241.)

[1] It is the mountain range lying eastward of the Clogher Valley Light Railway from Maguire's Bridge in the direction of Tynan.

[2] *Vide* vol. ii., p. 169.

[3] In 1615 the King granted a pension, to be paid out of the rents of Ulster, of £100 a year to the Lady Maguire, Cuconnagh's widow and second wife, "in order that the undertakers may not be troubled with suits at law." (*Cal. S.P. Irel.*, p. 236, 21 April, 1615.) In 1622 (1 Oct.) the Lord Deputy and Council, writing to the Privy Council, speak of a Captain Maguire (the eldest son of an arch-traitor), &c. (*Ibid.*, p. 393); whilst at p. 360, Captains Neale and Maguire are called the grandchildren of the late traitor Tyrone. This Captain Maguire must have been a son of Sir Hugh Maguire, killed in 1599.

(To be continued.)

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"The Estate of the Diocess of Derry."

COMPILED BY

DR. GEORGE DOWNHAM,

BISHOP OF THAT SEE—1616–34.

From the Original MS.—intitled, "The Ulster Visitation Book, 1622," preserved in the Library of Trinity College, Dublin. With an attempt to trace the succession of Clergy in the several parishes.

BY WILLIAM ALEXANDER REYNELL, M.A. & S.T.B., M.R.I.A.,
From 1867 *to* 1873,
Incumbent of Carrick, Diocese of Derry.

PART VI.

The Chapter of the Cathedral Church of S. Columba, Londonderry.

ARCHDEACON COTTON, in his *Fasti Eccl. Hib.*, iii. 328, quoting Bishop (afterwards Archbishop) William King's Visitation Book of his Diocese in 1691, makes the following statement:—

"The records of this Cathedral having been lost in the Civil Wars of Ulster, we do not know at what period the Chapter was founded. We find mention of it in 1294. On 3 March, $16\frac{28}{29}$, it received a new incorporation from King Charles I., the patent ordaining that it should consist of a Dean, an Archdeacon, and three Prebendaries, viz., of Commyr, Moville, and Aghadowy. Among other rights and privileges conferred upon the Chapter, it was freed from all payment of First Fruits. On 31 December, 1631, that patent was surrendered, and on the 7th of March following a second was granted."

Bishop King, in his Visitation Book, probably of 1691 or 2, says:—

"The Dean and Chapter were antiently a Corporation, but lost their records in the civil warrs of Ulster. On wch consideration, K. Charles 1st, by his letter of Novr 20, ye 7th year of his reign, ordered letters patents to be granted them; the grant for wch patent is in the rolls, but the patent, if ever taken out, is lost."

"Charles R. 1629. 519 Morrin's Patent Rolls.

"The King to Lord Viscount Loftus and the Earl of Cork, Lords Justices.

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"Right trusty, &c. Whereas we are informed that the original grant of the incorporation of the Dean and Chapter of the Cathedral Church of St. Columbe of Derry, in the Province of Ulster, within our Realme of Ireland, and all other records which might warrant the same, are lost and perished by the ancient intestine and civil wars and the late unnatural rebellion in those parts, so that there is not any certain instrument extant for the foundation of the Dean and Chapter in that diocese whereby they may be enabled to make or do any sure legal act or acts, in regard whereof our subjects the British immediate tenants and farmers of the farmed or leased lands, possessions, and territories of the Bishopric of Derry aforesaid, who have been at great charge as well in building as otherwise planting themselves with their families upon the temporality, termon, or erenagh lands belonging to that See, are in great doubt, and by their counsel advise that their several leases are, or may be, avoidable in rigour of law, whereby they receive much discouragement, being deterred from future building and other industrious courses fit for a plantation: We are therefore graciously pleased, at their and the humble suit and petition of George, now Lord Bishop of Derry, in that behalf first exhibited, to require and authorise you to ordain, create, and erect a perfect and perpetual incorporation and collegiate body of Dean and Chapter for that See, consisting, as formerly it did, and is now held by tradition, of a Dean and Archdeacon and three Prebends, to be known and called, as in time past, by the name of the Dean and Chapter of Saint Columbe of Derry—that is to say, Henry Sutton, now Dean, to be confirmed and established Dean by our Royal Charter; John Richardson, Doctor in Divinity, Archdeacon; Edmond Harrison, Bachelor in Divinity, Prebend of Comyr; Robert Kene, Master in Arts, Prebend of Moyvyle; William Vincent, Master in Arts, Prebend of Aghadowy, all members of the body and Chapter of Saint Columbe of Derry aforesaid. And it is our further pleasure that in our said letters patent the Dean, Archdeacon, and Prebends, and their successors respectively, may and shall enjoy all liberties, jurisdictions, and other immunities, and thereby be enabled to have and exercise all such powers, privileges, and authorities in, for, and concerning the confirming of any grant, leases, or other acts belonging to that See in as full and ample manner as any other Dean and Chapter in that, our realm of Ireland, do, or may use, exercise, have, and enjoy, together with all such beneficial clauses for the creation and erection of such a body as fit and usual: Provided always, and it is our further will and pleasure, that in the passing of the letters patent such care may be had that the estates, rights, and interests of Sir Thomas Phillips, Knight, who claimeth by or under any former lease for years, made by the Bishop of Derry and confirmed by the Dean and Chapter of that See, of any part of the possessions of that bishopric, may be saved and preserved in and by the said letters patent. Lastly, our will and pleasure is, that the said Dean and Chapter shall be freed from paying first fruits in case any shall or may grow due unto us upon the new erecting and establishing such a corporation. Westminster, November 20.5 [1629].

"Membrane 23.

"Charter incorporating the Dean and Chapter of Derry into a collegiate body by the name of the Dean and Chapter of the Cathedral of Saint Columbe, consisting of a Dean, Archdeacon, and three Prebendaries . . . (in foregoing King's letter recited). March 3.5, Car. I. [1629]."

Again, 7 March, 7 Car. I., 1632, in similar terms. [In accordance with a King's letter, authorising the surrender of the former, dated 10 Dec., 7 Car. I.]

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PART VII.

The Deans.

WILLIAM M^cTAGART was Dean at the commencement of the 17th century. The date of his appointment is unknown, but it was made by papal provision. He was deprived of his Dignity, and appointed by the Lord Deputy [Blount] Rector of the parishes of Termoneeny and of Kilcronaghan, in Derry Diocese. This fact we know by Bishop Downham's Report. He died cir: 1623 or 4.

1602, DONALD O'CAHAN, Dean of Derry, received a pardon on 21 Octr. of this year [Fiant's Eliz: 6688], he is called "gent and chief of the name." This family held the chieftainship of the Valley of the river Roe in the County. Donagh McRedie, priest or chaplain of said Donald O'Cahan, Dean of Derry, had also a pardon. Intrusions on Crown Lands and debts to the Crown being excepted from its terms. The O'Cahan family was dispossessed of its lands on the settlement of Ulster by James I. I have not found when or how this dean vacated.

$16\frac{1}{1}\frac{2}{3}$, 2 March, WILLIAM WEBBE was presented by Patent of this date. He had held the Rectory of Templecrone [Raphoe] from 6 July, 1606, and from 23 May, 1607, had been Chancellor of Dromore and Rector of Clonallan [Dromore]. An Inquisition sped at Ballykelly, 13 January, 14 Jac. I., $161\frac{4}{5}$, mentions "that Dean William Webbe had detained from the bushoprick of Derry 8 Towns, or ballyboes, contayneing 2 quarters, lying in the precinct of Annaght, in the possession of whom, or of his assignees or lessees, the same are." On 17 Dec^r., $161\frac{4}{5}$, there was a confirmation by the Dean and Chapter of Derry, of the Surrender by the Bishop of the Temporalities of his See.

1621, 3 May, HENRY SUTTON, M.A., Dean of Waterford, presented by the Crown. He had a further Patent, dated 26 June following, for the Deanry and the Rectories of Glendermot and Faughanvale. The Dean had been Rector of Ardrahan [Kilmacduagh] and of Birr [Killaloe] from 20 March, $16\frac{2}{3}\frac{3}{0}$. He is described by Bishop Ryder, of the last-named See, as "a worthy, lerned preacher." In 1620 he received the Deanry of Waterford, and was Chaplain in Ordinary to Lord Deputy Grandison; he held the Deanry of Derry until 1635, when he exchanged it with his successor for that of Limerick. His death probably occurred in 1640. In a letter to Lord Deputy Wentworth, dated Lambeth, 11 March, 1633, Archbishop Laud mentions this exchange of Deanries—"I thank your Lordship heartily for the Dean of Derry, it will be a brave example, and he deserves it plentifully. You may see by this what a miserable thing it is when buying and selling come into the Church, for it stays not, but they sell one preferment if they may be able to buy another, as it seems Sutton did."—Strafford's *Letters*, i. 212.

Same to same, 14 May, 1634.

"I hope you will make the Dean of Londonderry know himself and his fault before you let him loose again, and 'tis great mercy to do it, for by that you will keep many out of that danger."

In his "Report," Bishop Downham styles Dean Sutton as "a man very well qualified both by his learning and conversation." The death of that Prelate, 17 April, 1634, who thus seems to have been his friend, may have occasioned the exchange of Deanries. During his Incumbency, the new Charters of Charles I. were granted to the Chapter. The new cathedral was finished in 1633, though the ring of bells was not provided until 1638.

1635, 9 Nov^r., MICHAEL WANDESFORD, M.A., Dean of Limerick, became, by exchange with Dean Sutton, Dean of Derry. He was admitted and installed

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24 May, 1636. Dean Wandesford was brother of Christopher Wandesford, Master of the Rolls in Ireland, "a man of great prudence, moderation, integrity, and virtue" (ob. 1640), and both were sons of Sir George Wandesford, of Kirklington in Yorkshire, whose descendant was Viscount Castlecomer, in the Irish Peerage. The family crest was a church, slated, azure, and the motto—*Tout pour l'eglise.* These appear upon a cup and cover presented by the Dean to the Cathedral of Derry, and which still remain there. The Dean died in 1637; his will was nuncupative, and he left a widow, Bridget, and a young daughter. It was proved at L.Derry, 3 Sept., 1638, before Jabez White, Chancellor of the Diocese.

$163\frac{7}{8}$, JAMES MARGETSON, D.D. of Cambridge, Dean of Waterford, and Prebendary of Holy Trinity in the Cath[l]. of Cork, was presented to this Deanry 22 Dec[r]., and was instituted 26 March. He had held the Rectory of Annagh, *alias* Belturbet, Diocese of Kilmore, 1635-7, "as comfortable a place for residence as any in the Kingdom, and worth 300[l] a year at the least." Bp. Bramhall to Archbishop Laud, dated Dublin Castle, 20 Dec[r]., 1636. In 1639, Dr. Margetson became Dean of Christ Church, Dublin. In 1660 he was consecrated Archbishop of Dublin; was translated to Armagh in 1663, and dying on 28 August, 1678, aged 78, was buried "within the altar rails" at Christ Church, Dublin. Like Mr. Wandesford, he was a native of Yorkshire.

$163\frac{8}{40}$, 26 February, GODFREY RHODES, B.D., Treasurer of S. Patrick's Cath[l]., Dublin, and from 1637, R. Belturbet or Annagh, Dio. Kilmore, succeeded by Patent. He was probably brother-in-law of Lord Strafford, K.G., Lord Lieutenant of Ireland. He vacated by death. On 28 July, 1647, he had licence of absence from Ireland for 3 years, but I find no more concerning him. In 1646 he signed the Remonstrance against the use of the Directory. Dr. Margetson succeeded to the Treasurership of St. Patrick's in 1660.

[In the Ordnance Survey of the Parish of Templemore, Dublin, 1837] It is said that a Dean Wentworth probably succeeded on the authority of the Down Survey. It is likely that the fact of Mr. Rhodes having been closely connected with the Wentworth family may have led to this statement. Of course, no Dean was appointed during the Commonwealth period. Dr. Peter Wentworth, however, held the Deanry of Armagh, 1636-61 [died, aged 60, 22 July, 1661].

"March the 14th, 1660, then the Bishop and the Deane came to Derry, and were installed the 15th of the afores[d] March, 1660." Derry Castle Reg[r].

1660, 8 Nov[r]., GEORGE BEAUMONT, D.D. A curious letter of his addressed to Lord Primate Bramhall, dated London, Christmass Eve, 1660, may be found in the *Rawdon Papers*, p. 192. Another letter in the same volume from him and the Archdeacon of Derry (Geo. Holland) likewise appears. In this they acknowledge to have received a dispensation from attendance on the Convocation which was to meet in Dublin on 22 July, 1662, "because of the cathedral, not otherwise, in this scarcity of ministers likely, if possibly, to be cathedrally supplied, and for the herding of schismatics who run about predicants in this Diocese." This joint letter bears date, Londonderry, 15 July, 1662. Dean Beaumont probably died in 1663.

1663, 16 Nov[r]., GEORGE HOLLAND, Archdeacon of Derry, succeeded by Patent of this date, probably on the death of Dr. Beaumont. He would seem to have graduated at Dublin, B.A. Æst. 1612, and M.A. Æst. 1613. He was a clergyman of the Diocese. In Dub. Consist[l]. M:L's, a licence of marriage between George Holland, of Londonderry, Clerk, and Anne Dethin bears date 1641, 22 Augt. He was admitted to the Archdeaconry of Derry, 14 March, $166\frac{9}{9}$, and installed on 10 April. It would seem, however, that he was Archdeacon previously,

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namely, from 1635 to 1639; but what preferment he then obtained I find not. In 1666, Dean Holland petitioned the Irish House of Lords for an Order to obtain possession of his Rectory House at Glendermot, withheld by an intruder, one William Will. This petition was at once granted. The Dean probably died in 1670.

1670, 14 June, WILLIAM LIGHTBURNE, D.D., presented; instituted 2 August; born cir. 1593, Sch.T.C.D. 1610; B.A. Dub. 1610; M.A. 15 May, 1616; ordained *Deacon and Priest* 22 May, 1616, Chaplain to Bishop Wm. Pilsworth of Kildare; col^{d}. 25 Nov^{r}., 1618, Canon of Kildare; elected Minister of St. Audeon's, Dub., 1651. Having been collated, 16 Feb., 166$\frac{9}{0}$, to the Prebend. of said Parish, he was installed in St. Patrick's Cathedral, 1 March, 166$\frac{9}{0}$. He resigned this preferment in 166$\frac{8}{9}$, on his collation to the Prebend. of Comyr and R. Badoney, Dio: Derry, being then S.T.B., he was subsequently collated to the R. Ballinascreen. By faculty dated 22 July, 1670, he held these benefices with his Deanry. His death on 6 Sept., 1671, is recorded in St. Audeon's Reg., and he was probably buried at that Church. Dean Lightburne *m.* a dau. of D^{r}. Mich^{l}. Stafford, Bp. of Leighlin and Ferns, and left issue two sons—Stafford and John—and a dau. Eliz., wife of Michael Jephson, M.A., Chancellor of Ch. Ch. Cath^{l}., Dub., and subsequently Dean of St. Patrick's. Dean Lightburne's descendants were long located in Meath County.

1671, 17 Sept^{r}., PETER MANBY, D.D. He was instituted on 31 Oct^{r}., and installed on 21 Decr. Dean Manby was son of L^{t}.-Col. Manby. He graduated at Dublin in 1660. He was a Scholar of Trinity College, elected in that year (according to the Ordnance Survey). He was from 166$\frac{9}{0}$ a Minor Canon of St. Patrick's, Dublin [being then B.A.]. On 9 April, 1666, he was collated to the Chancellorship of that Church, and in 1670 to the 1st Canonry of Kildare, being collated during his Triennial Visitation by the Archbishop of Dublin (Dr. Michael Boyle), to whom he was chaplain. In 1686, having, as Harris says, been disappointed of a Bishopric, he became a Roman Catholic, and had leave from James II., notwithstanding, to retain his Dignity. He was by that king made an Alderman of Derry. His controversial works excited much attention, two of them elicited Replies from Bishop, afterwards Abp. King. After the victory of the Boyne, Dr. Manby went to France; he returned subsequently to England, and died in London in 1697. Dr. Manby was also Prebendary of Lisclery (Cork), 1663.

1681, 19 (? 29) Dec. John Graham informs the Abp. of Canterbury that the Abp. of Dub. dyed this day, and recommends the translation to Dub. of the Bp. of Kilmore and Ardagh, and that either Dean Manbie of Derry or Dean Bladen of Dub. be made Bp. of Kilmore.—*Rawlinson* MS., Oxford, quoted by Brady, i. 205; Records of C rk, &c. Francis Marsh was then translated to Dublin from Kilmore *vice* Dr. John Parker, who died on 29 Dec., 1681.

1690, , PETER MORRIS succeeded. "Peter Mowris, Deane of Derry, buried 2 July, 1690; Derry Cath^{l}. Reg^{r}." This is all I can find about him.

169$\frac{9}{0}$, 10 Feb., THOMAS WALLIS, M.A. (?) Sch.T.C.D. 1667; B.A. Vernis, 1670; Fellow, 1672; M.A. Æst. 1673. Entered T.C.D., as Pens. 2 Oct., 1665, aged 16; son of Gerrard Wallis, of Dean's Grange, Co. Dub., generosus; educat. by Mr. Shaw; Tutor, Michael Ward. In 1681 we find him Curate of Templemore (Derry), and Vicar-General of the Diocese. In 1685 (Pat. 27 Nov^{r}.) he was appointed Dean of Waterford, and admitted on 27 Jany. 1681, 21 April, he was collated to the R's of Desertmartin and Kilcronaghan, Diocese of Derry, and held all three preferments by faculty dated 5 Jan^{y}, 1685. His petition for this faculty is couched in these terms:—"122. He holds the small contiguous Rectory of Desertmartin and Kilcronaghan, Dio: Derry; expects the Deanry of Waterford. The two R's are not worth above 90^{li} per an. Inasmuch as the Deanry is but of small

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yearly value, and a very great and considerable cure, and will necessarily require your Petr^{s}. constant residence on the place in such decent sorte as becometh that station in the Church. Pet^{r} is Chaplain to Arthur, Earl of Granard, L. F." The Report says—"The Rectories are more than ordinary distance from the s^{d} Deanry." Fiat, 6 Jan^{ry}, 1685. Tax 20^{li}. Dean Wallis suffered much in his private fortune during the troubles of 1688–9.

The story of his extreme modesty in refusing the Bishopric of Derry, on the death of Dr. George Walker at the Boyne, is well known.

The Dean died in Derry, and his burial is thus recorded—"Buried 28 August, 1695, the Rev. Thomas Wallis, Deane of Derry." (Derry Cath^{l}. Reg^{r}.)

His wife's name was "Dorkis," according to the same authority. Their son Ezekiel was buried in Derry, 15 Feb., 1683. Another son, Thomas, was baptised there 6 Aug^{t}., 1683, who was LL.B. and Vicar of St. James', Athboy (Meath), 1714–46.

Coote Ormsby, 9 Sept., 1695–1699. He was probably a member of a family wch long held landed property in the County of Mayo. On 17 July, 1665, he was then M.A., and collated to the Prebend. of Kilmainmore, in the Cath^{l} Church of St. Mary's, Tuam ; he held this stall for five years, and then became Incumbent of Sligo, Diocese of Elphin. While there, he made his will on 8 Dec^{r}., 1688. It is a document all written by his own hand, full of pious ejaculations and reflections, but it was with difficulty admitted to probate, as it was not witnessed. He names therein his wife, Barbara Ormsby, *alias* Smith, his son Peter, his dau^{rs} Barbara, Judith, Lettice, and Elizabeth—his brothers, Gilbert, Robert, William, and Zackary Ormsby. The Dean bought some lands near Sligo from Dr. John Lesslie. Bishop (afterwards Archbishop) King issued a monition to the Dean, dated 14 Dec^{r}., 1696, for omission and neglect of plain Pastoral Duties. How the Dean could have acted thus seems truly astonishing.

The Register of the Cathedral thus records his burial—"Buried 5 ffeb., 1699, The Rev. Coote Ormsby, Dean of Derry." He had graduated B.D.

"1696, 31 Dec^{r}., Roger Foard, of the Parish of Dunbo, Archdeacon, and Mrs. Judith Ormsby, of this parish, were married by Lissons by the Rev. Coote Ormsby, Deane of Derry." Derry Cath^{l}. Reg^{r}.

"1698, 26 July, 'Capt. John Lesster, and Elizth Ormsby, both of this parish, marr^{d} by Licence by Thomas Orford, Chaplain.'" Derry Cath^{l}. Reg^{r}.

(To be continued.)

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THE ANCIENT CHURCHES OF ARMAGH:

BEING THE SUBSTANCE OF A PAPER READ BEFORE THE ARMAGH NATURAL HISTORY AND PHILOSOPHICAL SOCIETY, ON THE 14TH OF MARCH, 1860.

BY WILLIAM REEVES, D.D., VICAR OF LUSK.

LUSK:
PRINTED FOR THE AUTHOR.

MDCCCLX.

In accordance with the promise made in the first number of this Journal, to republish some of the scarcest pamphlets from the pen of the late Bishop Reeves, the above invaluable paper has been selected as the first. The following notice, printed on the back of half-title of original, shows the well-known generous spirit of the author:—"Five hundred copies of this Lecture have been printed, the proceeds of which, at half-a-crown a-piece, the writer intends to devote to the repair of the Round Tower at Lusk. Persons disposed to further this object by taking copies, can be supplied, post free, on application to the writer at the Vicarage, Lusk, County of Dublin."

The Churches of Armagh.

II.—THE RATH.

(Continued from p. 204, Vol. II.)

HAVING brought down my narrative to modern days, in tracing the vicissitudes which St. Patrick's first church at Armagh has passed through and in determining its site, I must now ask of you to accompany me rereward in the path of time, and return to our patron saint, that we may gather up the fragmentary memorials of his further performances in this place. We have observed that after Daire and he were reconciled—so the story goes, but probably under this one idea there is condensed a long train of political and religious events—the former acceded to the missionary's early request, and granted him the hill of Drumsailech, whereon to found his desired monastery. The Tripartite Life states that Patrick, with his religious company, and Daire, attended by the assembled chieftains of Orior, went up upon the hill to measure it out for building, and to consecrate it. The nature of the procession is elsewhere thus described: "Now, the manner in which St. Patrick blessed the Rath

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was this: The angel going before, and Patrick after him, with his community and the religious of Ireland, the staff of Jesus being in the hand of Patrick. And he said that great would be the crime of any one who should commit sin there, as the reward would be great of any one who should do the will of God in it."

After this, says the legend, Ercnait, the daughter of Daire, became enamoured of Benen, St. Patrick's favourite disciple, his voice was so sweet in reading; but she was dissuaded from her attachment, and eventually, after a long life of religious devotion, was buried at Tamlaght-bo (now Tamlaght, in the parish of Eglish), in the church which she had founded, and where her memory was observed on her festival, the 8th of January.

Thither also came on a pilgrimage, as the same authority states, the nine daughters of the king of the Longbardi, and Monessin, daughter of the king of Britain. They arrived at Coll-na-ningen (*i.e.* the Hazel-wood of the virgins), on the east of Armagh, and three of them were afterwards buried there. The rest were directed to go to Druim Finnedha, and one, namely Crumtheris, took up her abode at Ceanngoba (*i.e.* the hill of grief), near Armagh, on the east, where she founded a religious cell. I have been unable to ascertain where this was, but Dr. Petrie seems to have had some information on the subject, for he writes, when treating of stone oratories, at 788, "A still earlier example of a stone oratory, in the neighbourhood of Armagh —one even coeval with St. Patrick himself, and of which some ruins yet remain—is preserved to us in St. Evin's, or the Tripartite Life of St. Patrick," etc. (Round Towers, p. 345.) It would be well if some of those who are acquainted with this neighbourhood would determine the place he alludes to. I may mention, however, that the tradition of the country connects the memory of the nine pilgrim virgins with the Pseudo-Armagh, commonly known as Armagh-breague, in Upper Fews.

The grant of the hill having been confirmed, and the saint having gradually gathered his flock into the new foundation, there was probably nothing more for tradition to preserve, except the miracles, which were naturally associated with the memory of so remarkable a personage. With these, or with the story of the relics of the Saints Peter, Paul, Laurence, and Stephen, which were believed to have been brought hither from Rome, and which are spoken of at the year 750 as being here, I shall not detain you, as my field lies more in the topographical illustration of this place.

The apex of the hill being probably enclosed with an earthen

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rampart, and the slope having likewise two entrenched defences, we can conceive a little monastic group of buildings occupying the level space, consisting of a larger and smaller church, the latter, which was called the *Sabhal* or *Northern Church*, situate on the north side, and such conventual buildings as were usual, consisting of a *Techmor* ("great house"), or residence; a *Cuicin*, or "kitchen;" an *Airegal* or "sacristy," while the space on the south side of the Great Church was devoted to a *Reilig* or cemetery. Such was the amount of the primitive establishment. But in process of time, as population increased, and the town, which gathered round the hill, grew, and Christianity became more attractive, and the celebrity of this church extended, other buildings were added, and in some degree replaced the old. Henceforward we must be guided in our imperfect estimate of Armagh, at successive periods, by the occasional notices of its calamities in the Native Annals. I shall recite a few of those entries in the order of their occurrence.

822. The fire of God (*i.e.* lightning) fell upon the Abbot's mansion (*Foruth na nAbbadh*), and consumed it.

839. Ardmacha, with its oratories and great church, burned by the Danes of Lough Neagh.

890. Gluniarin, with his Danes of Dublin, carried into captivity 710 persons from Armagh, and pulled down part of the church, and broke down the oratory.

915. The south side of Armagh was burned, with the churches called the *Toi* and the *Sabhall*, the kitchen, and the whole Abbot's residence (*Lis na nAbbadh*).

920. Godfrey O'Hiver sacked Armagh, but spared the houses of prayer, with their Culdees, and the sick, and the whole church-town, except some houses which were burned through neglect.

995. Armagh burned by lightning; houses, stone churches, bell-towers, and grove.

1020. Armagh burned, with all the Rath, without the saving of any house in it but the library. And many houses were burned in the Trians (or wards), and the great stone-church was burned, and the bell-tower with its bells, and the stone-church called the Toe, and the stone-church called the Sabhall, and the pulpit, and the Abbot's chariot, and the books in the houses of the students.

1112. The Rath of Armagh burned, with its churches, and two streets of Trian Masain, and the third street of Trian Mor.

(To be continued.)

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CORPORATE SEAL OF DERRY, 1613.

Archæological Rambles in the Inisowen Mountains.

By ROBERT S. YOUNG, District Surgeon, L.R.C.S., Upper Tugela, Natal.

IN a remote region in the North-West of Ireland is a peninsula known as the Barony of Inisowen. It was so called from Owen, or Eoghan, son of "Niall of the Nine Hostages," a powerful chieftain in the ancient semi-legendary traditions of early Irish history.

In order to reach this *terra incognita* we must go to the historic "Maiden City." The city of Derry was in ancient times known as Derry Calgach (546 A.D.). It was here that St. Columba is reputed to have lived before he made Iona his home, and it was called after him Derry Columbcille, or "the oak grove of St. Columba, the founder of churches." He is said to have allowed his passion for politics to get the better of him, and, having slain his adversary, to have suffered such remorse that, with fourteen followers, of whom Adamnan, his historian, was one, he took ship and proceeded to Iona, where he founded the famous institution of the Culdees.

Derry was originally built on an island, as may be seen in an ancient map preserved in the Bank of Ireland — the seat of the "Parliament in College Green"—and was called London-Derry, from the lands being originally granted to the London "Irish Society," who named the principal streets after those in London.

1608 A.D.—The last of the hereditary native chiefs of Inisowen, Sir Cahir O'Doherty, was insulted one day in a most open and wanton manner in the streets of Derry by the Governor, Sir George Pawlett. Incensed at the public and wanton manner of the outrage, Sir Cahir returned to his native wilds, and, after the manner of Rehoboam, sought counsel of his chiefs. A remarkably fine sturgeon had just been caught, and Sir Cahir was advised by the

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elder and more peacefully-disposed of his chiefs to send it as a peace-offering to the Governor of Derry. The younger and more hot-blooded of his counsellors recommended his marching at once on Derry, and burning it to the ground. He adopted the former advice; but Sir George Pawlett was evidently bent on enraging still further the haughty chieftain—hoping, no doubt, to drive him into rebellion, with its consequences of defeat and confiscation, and counting on securing a fat slice of Sir Cahir's broad acres as his share of the spoil. Accordingly, on the receipt of the sturgeon, he contemptuously remarked, in the hearing of the ambassadors from Inisowen, "The Irish are like spaniels, the miserable curs! The more you whip them, the more they will fawn on you."

He was dearly to rue these ill-advised words, for Sir Cahir O'Doherty, justly enraged at this additional gratuitous piece of insolence, marched on Derry and burned it, in which affray Sir George Pawlett met the end he richly merited. On his way to Derry, Sir Cahir attacked and burned the Fort of Culmore, of which Captain Hart was then governor, destroying in it some valuable old manuscripts. Captain Hart, owing to the friendship of his wife for Sir Cahir's lady, escaped with his life. Sir Cahir, after a brief period of temporary successes, was crushed by the irresistible might of the English arms.

Amongst the numerous fortresses of Sir Cahir O'Doherty, the remains of that at Greencastle, at the mouth of Lough Foyle, opposite the long sandy point of Magilligan, indicate it to have been a place of enormous power and much rude splendour for those days. It was built in the fifteenth century or the beginning of the sixteenth. There is beside it now a disused Martello tower, and one to match it on Magilligan strand. There is a very ancient ecclesiastical ruin near it in the village, and a very well preserved "rath" on the road leading to Moville. Greencastle is in Lower Moville parish.

On leaving Derry, in the small paddle-steamer we have to hug the Derry shore for some way, describing about two-fifths of a circle, till we pass a shallow point jutting out from the Inisowen side. When we have completed this arc we get a fine view of the city of Derry, with its lofty cathedral spire, built on a hill rising to 119 feet above the sea-level.

About six miles to the north-west of Derry is Greenan Hill, where is now to be seen, as restored by Dr. Bernard, of Derry, the ancient Grianon of Aileach, one of the most venerable monu-

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ments of antiquity in Ireland, and one of the three places marked in Ptolemy's map. In the early part of the eleventh century Murtogh O'Brien, king of Thomond, in revenge for the defeat and death of his kinsman, marched on the town of Aileach, which was the seat of government of the MacLoughlins of Inisowen. Having defeated him he sacked Aileach, and bade each of his soldiers to carry in their provision bags a stone from the summer palace of the MacLoughlins. With these stones he commenced, on the site of the present Limerick Cathedral, a royal palace for himself. This was subsequently devoted to religious purposes, and part of the wall of the present cathedral is said to be identical with that of this palace.

18 Dec., 1689.—After completing the arc we once more approach the Inisowen bank at Boom Hall, where the famous boom once barred the river, shattered by the *Mountjoy* and the *Phœnix* when they brought relief to the starving citizens of Derry. We can here picture to ourselves those gaunt, emaciated forms watching, with highly-strung nerves and eyes starting out of their sockets in almost maniacal excitement, the two brave little Coleraine vessels charge the dreaded boom; and oh! who can tell the anguish when the *Mountjoy* was stranded, and all seemed lost. Many a poor soul must have cried out, "Lord, how long wilt Thou forsake me? How long wilt Thou hide Thyself from me?" But see! the *Mountjoy* floats again and comes to the rescue, the poor dying creatures are raised up by their stronger comrades, and a faint and ghastly cheer escapes their parched lips; and then they sink back exhausted as the ringing cheers re-echo again and again as the two brave ships come sailing up to the quay, and Derry is relieved.

1608.—Passing a succession of handsome mansions lining the Inisowen bank we now reach Culmore. Here is a small square tower on the site once occupied by the fort of that name sacked and burnt by the vengeful Sir Cahir O'Doherty. The river ends here, and expands into the wide estuary known as Lough Foyle.

Fifteen miles below Derry is the village of Moville, where the Anchor, Allan, and Dominion Line steam-packets call. Near this village was Bunnafoible, where, according to the "Statistical Account of the Parish of Culdaff," written by Rev. Edward Chichester A.D. 1814, was held weekly a great whiskey fair, where the once famous Inisowen whiskey found a market, and was imported into the neighbouring counties, and even to Scotland.

At Moville is the churchyard of Cooly, a short distance from the

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village, where stood an ancient monastery of some fame, founded in the sixth century by St. Columba or one of his disciples. Around the monastery sprang up the town or hamlet (Cooly-town). All that now remain are some few vestiges of the church and an ancient Irish cross. St. Finian is reputed to have been buried here.

And now we begin to leave nineteenth century ways behind us, and venture into the untrodden ways, where tradition and monument unspoilt by the grasp of the living hand still linger.

From the top of the hill before we reach Bocan Chapel an extensive view of the bog-lands stretching to Strawbreagey is before us—an inlet of the sea or estuary, on the north-western shore of which lies the village of Malin, formerly spelt, as it is now pronounced, Mawlin.

At about a quarter of a mile to the right of the road, in a field near the village of Kindroyhead, are to be seen the remains of a rude sepulchral tumulus, where, in some remote age, lay, no doubt, the honoured bones of some wild chief. Now, we can trace two chambers formed of unhewn blocks of stone stuck endwise in the earth in the shape of the letter H. These, until lately, were concealed beneath a vast mass of earth and rubble, and were only discovered by the tenant when quarrying for stone. At the distance of about 300 yards from the road on the left, on the hill of Deen, are the remains of a precisely similar tumulus, which, from being laid more bare, presents the appearance of a small dwelling or chapel. It is called by the country people "the bed of Diarmid and Greine," a title derived from the legend of Greine's revenge when she wished to show Diarmid *furens quid femina possit.*

(To be continued.)

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Miscellanea.

LISGOOL ABBEY.—CORRECTION.

By the Rev. J. E. MacKenna.

THE date of the transfer of the Abbey to the Franciscans, which we gave (vol. iii., p. 54) as 1567, should be 1580–83. Eugene O'Duffy, who signed it as Minister Provincial, was not elected to that office till 1580, and he held office till 1583; while Cornelius MacArdle, who became Bishop of Clogher in 1560, was still alive in 1589. A MS. written by the celebrated Hugh Ward, and preserved in the Library of St. Isodore's, Rome, has the following reference to Lisgool: —"The building of the Convent of Lisgool was commenced by Cuconnacht Maguire about 1583, but was never entirely finished, on account of the wars which broke out on every side, and the persecution raised by the heretics. The friars continued to occupy it till 1598, in which year they were driven from its shelter, and the place laid in ruins. In 1616 a residence was erected in the vicinity, where the friars reside at present, faithfully devoting themselves to the salvation of souls."

The Very Rev. Donagh Mooney, O.S.F., who wrote in 1616, tells us that "Cuconnacht Maguire had finished the Church and commenced the building of the Convent when he died . . . . . A certain heretic, a lawyer, and supervisor of the King's revenue, has constructed a house for himself in the Church, and, regardless of the profanation, has destroyed the ecclesiastical form of the establishment."

We are indebted to the Rev. R. L. Browne, O.S.F., Cork, for these extracts, and for a list of the guardians of Lisgool down till the year 1700.

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THE "DANE'S CAST."

By John M. Dickson.

The articles that appeared in the last two issues of this *Journal* fill a gap in our local archæology, and reflect great credit on the industry of the contributors; and the bringing together, in a synopsis, of all the traditions on the subject, must greatly assist students in what may still have to remain very much a matter of conjecture.

A careful examination of the best preserved portion of the "Cast" (that from near Lisnagade to Lough Shark) led me to the opinion that it was never intended to be anything more than a mearing or boundary, and for these reasons—1st, the line is too long for a defensible rampart, while, if undefended, it could not have been any impediment to marauders on foot; and 2nd, had it been constructed with a view to defence, the soil excavated would have *all* been raised as a breastwork on the defenders' side, thus doubling the height of the parapet and removing all cover from the side of attack, and not, as it was thrown out, on each side indiscriminately.

I must also enter my protest against any strategic disposition of the "raths" in the neighbourhood. This idea may have been suggested by the ordnance map; but the scarcity of "raths" on a portion of the western side of Glenree is simply due to the height and nature of the ground, which, near Goraghwood, becomes almost mountain, such as then must have been a thicket of gorse and blackthorn, such land as could only be made productive by great labour—a process not older in Ulster than two centuries at most.

All observers of "raths" agree that they abound in proportion to the natural fertility of the land, and were the homesteads of a settled and mainly pastoral population.

It is also unfortunate that the writers used the misleading term "fort" in alluding to these "raths" at all. Forts they never were in any sense beyond that in which every man's house is said to be his castle, and there is no evidence that they ever were connected with a system of military occupation in Ireland.

* * * * *

IRISH CHURCH PLATE.

By Philip D. Vigors, Col., F.R.S.A.I., Holloden, Bagenalstown, Co. Carlow.

I am now engaged in collecting for publication particulars of the plate in use in this country in the different churches, and I shall feel grateful for any particulars that may be sent to me concerning the same. *Verbatim* copies of any inscriptions and of "Hall" and other marks on the several articles, and information as to whether they are silver, plated, brass, or pewter, with height and diameter, and, if possible, the weight, as well as sketches or photographs of flagons and chalices, will be most thankfully received.

The constant sale of ancient church plate, and its loss from one cause and another, make it very desirable that such a list as I propose making should be prepared and published.

P.S.—It is particularly requested that a description of any church plate in the possession of families may be sent to me.

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A FORGOTTEN BELFAST EVENING PAPER.

By R. M. Young.

It is not generally known that Belfast had an evening paper more than 100 years ago. This was due to the energy of Amyas Griffiths, excise surveyor, and a strong politician, who started to publish *The Belfast Mercury or Freeman's Chronicle* in June, 1783, as an advocate of the Volunteer movement. Three years later he issued a notice in the number for 5 June, 1786, concerning the intended evening paper, which begins as follows:—

"To the Public.

"The Proprietor of this Paper respectfully informs his numerous Friends and Subscribers, as well as the Public in general, that he intends on Monday, the 12th instant, to change the name from the *Belfast Mercury* to that of The Belfast Evening Post; under which Title it will be afterwards published on every succeeding Thursday and Monday, at Six o'clock in the evening."

He then describes his reasons for the change.

"The Proprietor's reason for altering the print was—he thought the *Belfast Mercury* too confined; his reasons for altering the time of publication proceeded from the consideration that, though the Post arrived in Belfast at Eight o'clock in the morning, the Public were necessitated to wait until the morning of the next day before the advices were communicated to them. Surely this, in a country rising in Commerce and advancing in Manufactures, must have been productive of real injury, by retarding that easy communication which a free and enlightened People should have through the medium of the Public Prints. By the present Plan this will be totally obviated—the Publication will be regularly served at six o'clock in the evening, so that before the former time of publication this paper will be dispersed over the greatest part of Ulster."

It was printed in good style by W. Magee, cost twopence per copy, and ran for some sixty numbers.

Copies of this paper are now very rare, and it is intended to give some interesting extracts from the file in possession of W. Swanston, F.G.S., in a future number of this *Journal*.

* * * * *

IRELAND AND THE EAST.

By Robert Young, C.E., J.P.

The following extract from the recently-published learned work by Professor Maspero on *The Dawn of Civilisation in Egypt and Chaldea* seems to give much support to the theory of the primitive customs of Ireland having been introduced from the East. At page 348, when treating of the peninsula between the Gulfs of Suez and Akabah, which has the Desert of Tih in the centre, its southern termination being Mount Sinai, he gives details of its military occupation by the Egyptian forces at a very early period, and describes the fortresses and dwellings of the aborigines in terms that might be used about the stone-built dwellings on the West Coast, or the duns, raths, and cashels of Ireland. It is curious that the word "duar" should so nearly resemble "dun."

Page 348—"They erected here and there, on the crest of some steep hill, stone towers put together without mortar, and rounded on the top like so many *beehives*. Elsewhere they possessed fortified 'duars,' where not only their families but also their herds could find refuge, circular or oval enclosures, surrounded by low walls of massive rough stones, crowned by a thick rampart made of branches of acacia, interlaced with spiry bushes, the tents or huts being ranged behind, while in the centre there was an empty space for the cattle."

* * * * *

SWIFT, GOLDSMITH, AND SHERIDAN.

By the Rev. Charles Scott, A.M.

It is well known that Swift was in this neighbourhood when he was a young clergyman just ordained. As Prebendary of Kilroot, the church in which he preached was probably the old church at Ballinure. It seems not to be so well known that there is a link of local connection with the other great names in Irish literary history. Edward Goldsmith, M.A., was Prebendary of Rasharkin in 1692. His name was mentioned in the proceedings of the well-known Royal visitation at Lisburn in 1693. He exchanged in 1700 with Dr. Antony Cope, and became Dean of Elphin. Cotton says in his *Fasti*, "It is believed that he was the grandfather of Oliver Goldsmith." He died in 1722 or 3. William Sheridan, afterwards Bishop of Kilmore, became Dean of Down in 1669 (Cotton). His younger brother, Patrick Sheridan, afterwards Bishop of Clogher, had been appointed Dean of Connor and Rector of Carrickfergus in 1667, and he had been from 1664 Archdeacon of Dromore. The two brothers continued working together in the same diocese, both deans, for ten years. In 1679 Patrick became Bishop of Cloyne, and in 1682 William became Bishop of Kilmore.

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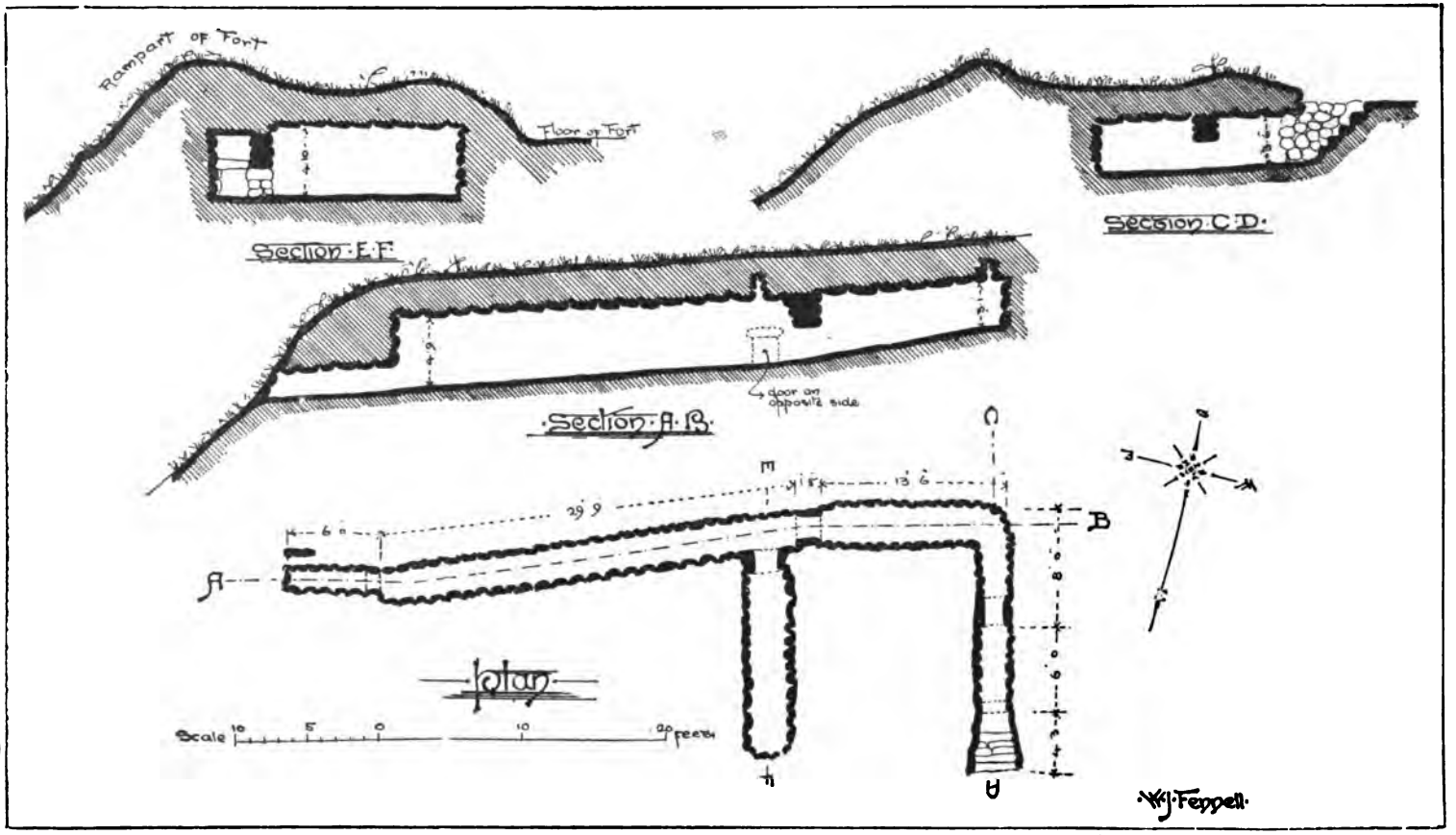

GROUND PLAN AND SECTIONS OF STRANOCUM SOUTERRAIN. *(Blocks kindly lent by the Daily Graphic.)*

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SOUTERRAIN AT STRANOCUM, CO. ANTRIM.

By Francis Joseph Bigger and William J. Fennell.

On 13 January, 1897, we visited Stranocum, on the invitation of W. Ford-Hutchinson, to investigate a souterrain recently opened in a fine rath in his demesne. It appears that during some agricultural operations the workmen noticed the falling in of the soil, and, excavating deeper to ascertain the cause, unearthed the entrance to what proved to be a remarkably extensive and well-preserved souterrain. This underground dwelling is remarkable in many ways. It is situated under the south rampart of an old earthen rath of about three hundred feet diameter, surrounded on the south, west, and north by a deep fosse, the east side being an almost perpendicular descent of eighty feet to the River Bush, which winds around its base. The river is commanded by a projecting earthwork on the north side. The souterrain (*see plan*) is entered by a flight of five well-formed but narrow steps, which lead from the original level of the interior of the rath to the floor of the vestibule of the cave dwelling. From this the first chamber extends due south under the rampart for six feet by one foot six inches wide and four feet high. At the end of this first chamber is a door one foot four inches wide and two feet high, leading to another chamber two feet wide and about three

VIEW OF STRANOCUM SOUTERRAIN, SHOWING THE END OF LONG PASSAGE.

feet high, which at once takes a right angle turn to the east, running for thirteen feet six inches with fairly even dimensions to another and similar door, which leads to a chamber twenty-nine feet long and one foot eight inches wide, and averaging four feet nine inches high. Three feet from the door to this chamber, and on the north side of it, is another and similar door leading to a chamber at right angles to it, extending fourteen feet northward by two feet eight inches wide, and four feet ten inches high. At the end of the east chamber is a small tunnel or passage two feet high, eighteen inches wide, and six feet long, leading to the outer side of the rampart, which seems to have served the double purpose of an escape for the occupants if hard pressed from the main entrance, and also for draining the souterrain, which has a gradual fall of four feet to this point. The walls are built of rough boulder stones, and the roof is composed of large flat stones, spanning from wall to wall, some of which appear to have been quarried, and in two places there appears to have been vents carried up from the ceiling. The floor is of earth throughout. The only things found in the souterrain were two bones supposed to belong to a cow, two pieces of iron ore, and a piece of lias limestone. The floor of the rath appears to have been literally covered with rudely-paved hearths, which yielded a lot of ash, several fragments of pottery, and a portion of a quern for grinding corn.

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COUNTY DOWN IN 1672.

By R. M. Young.

In 1672 the travels of Torevin de Rocheford through England and Ireland were published at Paris in three volumes 12mo, now very rare. They were translated into English, and appeared in *The Antiquarian Repertory*, 1779. By the kindness of A. Gibson, I give the following extract describing Dromore and its vicinity. Perhaps some reader may be able to identify the other places named by the traveller, who came by Newry:—

"From hence I set out for the mountains by a desart road covered with flint-stones to Braklen; continuing still by the mountains, come to a river, from whence I arrived at Dromore upon a river. They pretended to me that it was a good town, and had formerly a bishoprick, but there is no appearance of it. I remember I eat of a sallad made according to the mode of the country, of I know not what herbs; I think there was sorrel and beets chopt together; it represented the form of a fish, the whole without oil or salt, and only a little vinegar made of beer, and a quantity of sugar strewed over it; that it resembled Mount Ætna covered with snow, so that it is impossible to be eaten by anyone not accustomed to it. I made my host laugh heartily in the presence of a gentleman, a lord of this town, on asking for oil to season this sallad, according to the French fashion; and after having dressed it, I persuaded the gentleman to taste it, who was pleased to hear me speak of the state and customs of France. He had studied at Dublin, and told me he was extremely desirous of seeing France, and that before he died he would certainly make that voyage; he begged me to stay only eight days in his house. He showed me many curiosities in the cabinet of his castle, of which he showed me all the apartments; they were well furnished and hung with tapestry. He conducted me a mile on the way, after which I got to Hildburn, otherwise Tilburg, where there is a large castle, one of the finest in Ireland, situated on a river which runs out of a large pool, where I passed over a great causey, which finished where the mountains begin near Lenegiardin, whose large castle and its garden are filled with wonders, like many others in the same town, which is on an eminence, the foot whereof is washed by the river. Afterwards I arrived at Belfast, situate on a river at the bottom of a gulf, where barks and vessels anchor on account of the security and goodness of the port; wherefore several merchants live here who trade to Scotland and England, whither they transport the superfluities of this country. Here is a very fine castle and two or three large and straight streets, as in a new-built town.

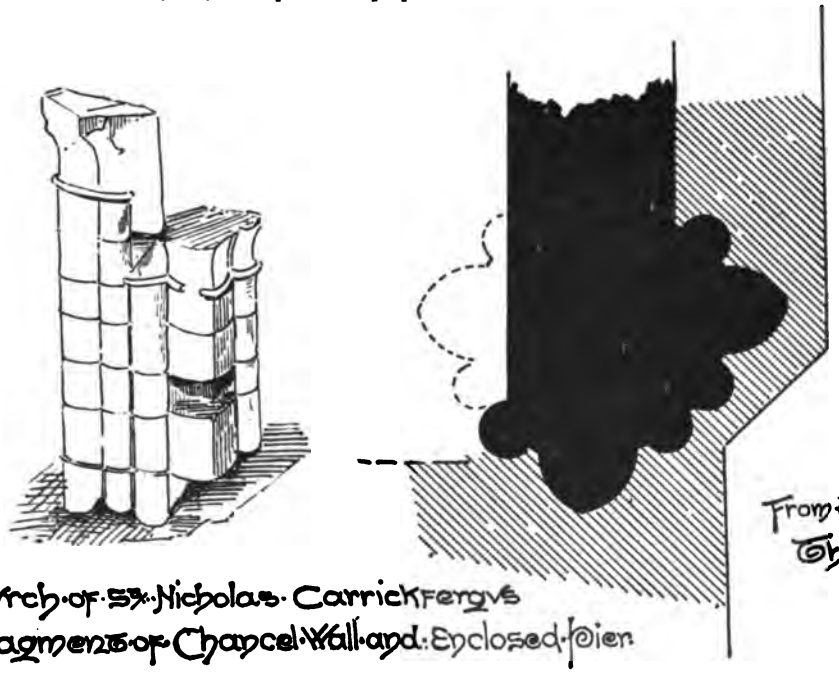
* * * * *

THE CLUSTERED COLUMN OF CARRICKFERGUS CHURCH.

By Thomas Drew, R.H.A.

This is the fragment of the chancel respond of St. Nicholas' Church, Carrickfergus, which I had revealed, and gives a principal key to the plan of this ill-used church. The stone, it is to be noted, is magnesian limestone, a particularly fine and workable stone, and, I believe, was raised at low water on the shores of Carrickfergus Lough until exhausted. Where it withdraws itself to, geologically, is worth pursuing.

The contractors tore all they could reach of it out of the walls, strings, mouldings, tomb-niche, &c., to adapt to their purpose.



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PARADISE ROW.

By Isaac W. Ward.

There is a reference to this district in page 136, vol. iii., under "Belfast Folk-lore," but it is not stated where Paradise Row was situated. There is a lane running from Barrack Street into Institution Court, commonly known as Larry's Hole. In 1866, during the suspension of the Habeas Corpus Act, this place was visited by the police. The *News-Letter* of 23 Feb., 1866, states, "The police went to the head of Institution Place (a collection of houses off Durham Street), better known as 'Larry's Entry or Paradise Row.'" The surroundings here were quite in keeping with Crully M'Cabe, the spae-wife.

IN MEMORIAM.

We regret to announce the death of Hugh M'Call, of Lisburn, Co. Antrim, which occurred on 12 March, 1897, at the age of 91 years. Hugh M'Call was a well-known and reliable local historian. He was for some time editor of the *Banner of Ulster*, and wrote the following works:—*Ulster and her Staple Manufacture*, *The Cotton Famine of 1863*, and *The History of the House of Downshire*. He was also a frequent contributor to the local press.

Reviews of Books.

Publications having any bearing upon local matters will be reviewed in this column.

Catalogue of Books in the Library of Queen's College, Belfast. Printed by Alex. Mayne & Boyd. 1897. Royal 8vo, 975 pp.

The library of Queen's College, containing above 60,000 volumes, has just had its treasures made available by this noteworthy catalogue. Prof. A. L. Meissner, Ph.D., the librarian, deserves the highest praise for the admirable result of his long-continued labours. In arrangement and clearness of indexing the catalogue leaves nothing to be desired. The printers (Mayne & Boyd) also deserve credit for the manner in which the titles are emphasised by appropriate typography. From the modest preface by Dr. Meissner we learn that three librarians have preceded him, viz., James Macadam, 1849–50; Rev. George Hill, 1850–80; Prof. W. Nesbitt, 1880–1. Of these the Rev. George Hill still survives. Amongst the books are many Irish historical works, including not only valuable chronicles such as the *Four Masters*, but also *The Ancient Stone Crosses of Ireland*, by H. O'Neill; *Fac-similes of National MSS.*, &c.

* * * * *

Irlande et Cavernes Anglaises. Par E. A. Martel. Avec 121 gravures, 18 plans et coupe, et 3 planche hors texte. Paris: Librairie Ch. Delagrave, 15, Rue Soufflet. 1897.

This admirable work may be cordially recommended to every Irishman who is a lover of books and of his native land. The numerous illustrations of its scenery, antiquities, and monuments are in themselves sufficient to awaken a desire to see their originals, and readers from our northern province will appreciate the fact that many of R. J. Welch's artistic pictures adorn the volume.

E. A. Martel is president of the Speleological Society of Paris, and had two objects in writing the book—the first, to give an account of his investigations, which were undertaken on behalf of the Minister of Public Instruction; the second being a strong desire to induce his fellow-countrymen and other readers to see Ireland for themselves. His visit in 1895 was the eighth expedition for subterranean explorations he had made since 1888. A charming sympathy tempers the frankness with which he lightly touches on our national deficiencies, deploring the lack of energy and the many lost opportunities, which, later in the volume, is again noticed in the difficulty of forcing his way to a cavern, which in England or in Switzerland would have been utilised as an object of world-wide interest and made easily accessible for travellers. Tourists who follow Martel's excellent advice to spend a month in Ireland are recommended to make their entry by the Larne route, and thence to travel round the coast of Antrim, which he compares in glowing terms with the Crimea and the famous Corniche road. It is both curious and interesting to observe what most impresses a stranger in a landscape with which we are ourselves familiar; and we find that the colour contrasts—the black basalt, sea-green water, and white limestone giving place so suddenly to the verdure and red rocks at Glenariffe—are considered particularly novel and enchanting, whilst the Causeway cliffs on a sunny day find their parallel in the red, black, and yellow of the national flag of Belgium! Belfast is, alas! lightly passed over, being too modern to interest such a keen and experienced antiquarian, who nevertheless recognises the enterprise and prosperity of Ulster. There are no rules without exceptions, and Martel finds two

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things to condemn in Ireland—her bogs and her outside cars. The former impress him as gloomy, dangerous, and full of an indescribable mysterious oppressiveness, very unlike the Irish love of their picturesque beauty, teeming with a fauna and flora of their own; and the national conveyance is tersely described as swift but odious.

Irish cliff scenery is declared to be the finest in the world, the grand perpendicular cliffs of Moher being singled out for especial praise, whilst his visit to the Connemara district elicits a description of the marvellous and magical colouring to be seen on fine summer evenings along our western seaboard. Nor can we omit his pathetic remark that, owing to the frequent rain in Ireland, the salutation is not "Good day," but "Fine day!" being a pious aspiration for what is too rarely granted!

Very novel and interesting are the descriptions of his cave explorations, especially the marble arch caverns near Enniskillen, where three rivers are lost in the limestone, and, tunnelling out huge caverns, reappear from under the marble arch. Owing to the good offices of Dr. Scharff, of the Science and Art Museum in Dublin, Martel had the invaluable assistance of our young countryman, H. Lyster Jameson, of Trinity College, to whom he tenders ample gratitude. Madame Martel also assisted at some of the expeditions in their folding boat on this previously unexplored subterranean river. A thrilling account is given of their passage below one vertical wall after another of carboniferous limestone, each one proving to approach more closely to the surface of the river than its predecessor, until further progress was barred by such a tiny interval between rock and river, that a prudent remembrance of recent heavy rain drove the adventurers back, lest a sudden freshet might raise the level of the water and cut off their retreat. When these masses of rock descend below the surface of the water, a regular siphon is formed. Examples of this circumstance occur in the marble arch itself. We can heartily recommend this book to our readers.

S. M. THOMPSON.

* * * * *

Lambert (of Newcastle-on-Tyne) as an Engraver of Book Plates. By John Vinycomb, M.R.I.A. 150 copies only printed, numbered and signed by the Author. 10/6.

This, the latest of the works of John Vinycomb, is certainly in many ways the best. The reader is made aware of the artistic contents before he opens its pages by the dainty cover, which the writer has himself designed, with a beauty rarely now to be met with in modern books. The book is filled with *ex libris* plates engraved by Mark Lambert, a pupil of the celebrated Bewick. An interesting sketch is given of the rise and progress of the eminent firm of Messrs. M. and M. W. Lambert. The biographical notes of the owners of the Book Plates are carefully compiled from reliable sources. Altogether, we have not had a more charming and valuable production in recent years, one that is a joy to the possessor, and must be a continual source of pride to its producer, as well as a painstaking record of an industrious and artistic engraver. The printing has been well done by Andrew Reid & Co., Ltd., the successors of Messrs. Lambert in Newcastle-upon-Tyne.

* * * * *

Society for the Preservation of the Irish Language: Report for 1896.

This report is of a cheery nature, and is the most favourable yet issued by the Society. The steady increase in the number of students of our language, as well as in those competent to impart instruction in it, speaks well for its future preservation, and is a happy augury of the time when the Irish language shall be as firmly rooted in this country as the Welsh is in Wales. Although this *Journal* does not print as much in the native tongue as the conductors would desire, yet the preservation of the language has their best wishes and cordial support. We wish the Society all success.

* * * * *

The Ancient Irish Church. Dublin: M. H. Gill & Son. Belfast: Thomas Dargan. Price—paper, 2/-; cloth, 3/-.

This book, of a controversial religious nature, is, in consequence, debarred in these pages from the full review which the deep research and learning bestowed upon it by its able writer entitles it to. Suffice it to say that no student of Irish ecclesiastical history can afford to be without a copy, whether as a support to the theories already believed, or to rebut the statements so authoritatively made.

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Souvenir of Rev. George Hill, Editor of Montgomery MSS., Plantation in Ulster, Macdonnells of Antrim. Printed for the Subscribers by Marcus Ward & Co., Ld. 1896.

This little souvenir, compiled by Francis Joseph Bigger, was produced on the occasion of the presentation of the Rev. George Hill's portrait to the Queen's College, Belfast. It contains a full list of the works and the details of the public life of the Rev. George Hill, and is

THE REV. GEORGE HILL.
From the original painting in Queen's College, Belfast, by Harry Douglas.

further enhanced by his portrait, here reproduced. The readers of this *Journal* are indebted to this painstaking historian for several articles, whilst the old *Journal* contains many invaluable papers from his pen. We trust he may be long spared to counsel and advise us.

* * * * *

The Scotch-Irish in America: Eighth Congress, 1896. Nashville, Tennessee, U.S.: Barber & Smith.

This is another year's record of this Society's work, and speaks well for the enthusiasm of its members. A great deal of valuable information is here compiled of families now settled in the States whose progenitors left Ulster during the last two centuries. The histories of districts inhabited almost exclusively by Ulstermen is also of value, whilst the text is improved by the illustrations, more particularly the one of Donegal (Pa.) Meeting-house and Graveyard, also an early ground plan of the same, with the title, "A Plan of Donegal Meeting-house, 25th December, 1766." This plain whitewashed oblong structure, with the square headstones in the adjoining graveyard, would pass for any of our older meeting-houses in Counties Down or Antrim, being similar in all respects. So much for the favourable aspects of the work done by this Society; but this might be improved in many ways, and by none more so than in a little more careful editing, more especially by some one acquainted with the topography and history of Ulster. This would prevent the many blemishes, some of them ludicrous, that appear throughout the book. There is also a little too much puffing of family matters not always warranted by facts.

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Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

QUERIES.

Hassard Family.—In the account of the above given p. 205, *s.v.*, "Miscellanea," there is no mention of an elder branch of the family. Robert Hassard, of Mount Hassard, Fermanagh, Esq., captain in the Militia, sheriff for his county 1719, and a prominent burgess of Enniskillen, was the *eldest* son of Jason, the county treasurer (brother's son to Jason of Mullymesker, who died 1690). He married, *circa* 1709, Anne (who married, secondly, her cousin-german, Robert King, Esq., of Drewstown, Co. Meath, and died 3 June, 1739, leaving by him two daughters, co-heiresses), eldest daughter of Rev. Thomas King, M.A., Prebendary of Swords (sixth son of James King, of Corrard, Fermanagh, Esq., and Nicholas Johnston, his spouse), and had issue *inter alios*—1, Jason, of Mount Hassard, married Mary [Watson?], and had issue; 2, Thomas, married; 1, Elizabeth, married, first, —— Johnston, of Fermanagh, by whom she had issue, and, secondly, Redmond Kane, of Dublin, Esq. (died 1778), and left issue by him an only surviving child, Katherine, married Sept., 1773 ("at Swords . . . with a fortune of £20,000."—*Faulkner's Journal*), Wm. Bunbury, of Lisnevagh, Co. Carlow, Esq., M.P., and had issue; 2, Mary; 3, Anne.

CHARLES S. KING, Bt.,
Corrard, Co. Fermanagh.

Potter's clay in Co. Antrim.—In the *Belfast Evening Post* of 1786 the following paragraph occurs:—"It is well known that in the County of Antrim there is an abundance of material which makes as fine earthen ware as any in Europe; and yet such is our torpor, that we behold English artizans come over here, export this raw material, manufacture it at home, and send it finished to our Irish market." Could any of our readers give any information as to where this clay was obtained? R. M. Y.

Vokes, a Belfast Civil Engineer.—The newspaper mentioned above contains this item anent new buildings in Belfast:—"The Donegall Arms Inn, now rebuilding, from the taste so far displayed, promises to be an ornament to that part of the town. The foundation is laying on Hanover Quay, near the bridge, for a handsome house for the residence of the Port Surveyor, with King's stores adjoining, under the inspection of Mr. Vokes." Is anything known of other works done by Vokes? He laid out, as engineer, the ground between the Long Bridge and the Glass Works for Baron Yelverton at the time of his dispute with Lord Donegall. R. M. Y.

Dorrence.—Can any reader of the *Journal* give me any information as to a family of this name in Ulster? A certain Samuel Dorrence, entered as an "Anglo-Hibernian," graduated at Glasgow University in 1709, studied divinity in Edinburgh, was licensed by Dumbarton Presbytery in 1718, and received by Coleraine Presbytery in 1719. He is believed to have sailed from Belfast, with several other ministers and a number of laymen, late in 1719, to Johnstown, Connecticut, U.S.A. Any information as to the occurrence of the name in Ulster or as to the above-mentioned emigration will be very welcome.

CECIL SHAW, M.D., College Square, Belfast.

One of the two members of Parliament for the borough of Belfast from 1703 to 1706 was William Cairnes of Dublin, merchant. Can any of your readers give information as to what family this William Cairnes belonged, and if he left any descendants, and if so, who are they? There were several families of the name contemporaneous with this gentleman, chiefly those of Cairnes Castle in Monaghan, and Knockmany and Killyfaddy in Tyrone. H. C. L.

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ULSTER JOURNAL
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VOL. III. JULY, 1897. No. 4.

Gleanings for former Fermanagh Articles.

BY THE RIGHT HON. THE EARL OF BELMORE, G.C.M.G.

(Continued from Page 186, Vol. III.)

NOTE.

The "Lady Maguire" mentioned at p. 186, note 3, was the second wife of Sir Cuconnaght (the father of Sir Hugh), who was knighted (as Sir Comoughe McGuyre, in the register of knights dubbed) by Sir John Perrott, Lord Deputy, in 1585. Sir Cuconnagh's name appears under various forms of spelling in Commissions 18 Sept., 1585, and 18 Aug., 1587, and in the State Papers in June, 1588. It disappears from the Fiants and State Papers about 1590. [He died 1589.] His eldest son was knighted in Christ Church, 14 Jan., 1590-1, called in the register of knights dubbed, "Hugo Magwier." (*Information from the Office of Arms, Dublin Castle.*) Lady Maguire's pension of £100 a year was granted in lieu of her jointure, on condition that she executed a release of the latter. Cal. S.P. 1615-25, 21 Apr., 1615.

CORRECTIONS:

Page 172, line 37—For "Constantine" read "Connor Roe" Maguire.

Page 176, line 2 of note 1—For "rebellion" read "rebellion'," being a Latin abbreviation.

Page 180, line 18—For "Deborah *Audley*" read "Deborah *Mervyn*." She was daughter of Sir Henry Mervyn, of Petersfield, Hants—sometime "Admiral of the Narrow Seas"—by his wife Christian Audley, fourth daughter of the first Earl of Castlehaven.

Page 181, note 2—The description of *Castle Archdale* is not an extract from *Lewis's Topographical Dictionary of Ireland*, but from "Scenery of Ireland Illustrated in a series of prints of Castles and Abbies in Aquatinta," by *Jonathan Fisher*, 1795. The illustration of the ruined castle is from a water-colour sketch belonging to Mr. Mervyn Archdale. It is possible that the name of John Archdale's father was *Edward*, as well as that of his son and successor.

Page 183—In the genealogical table of *the Lords of Enniskillen*, the horizontal line over the names of the children of *Rory Oge Maguire* and his brother *Philip* should be broken after that of *Rory Oge's* daughter *Catherine*.

I MUST now discuss the part taken by Bryan M'Guire at the time of the 1641 rising, in which Connor, Lord of Enniskillen, and his brother Rory, were such prominent actors. But before doing so, I must refer to what Froude says about the causes of the rising. In his second chapter, Book I., p. 86, after speaking of the great Roman Catholic nobles, Lords Gormanston, Fingal, Antrim, and Castlehaven, he goes on to the Irish, and says—

No scruples of this kind restrained the kinsmen of the dispossessed chiefs of Ulster, or those others of the old blood who had been threatened by Strafford's iniquities. To them the English were piratical and heretic invaders, who were robbing them of their lands, liberties, and faith—who had shewn no mercy and were entitled to none—whom by any and all means they were entitled to destroy

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out of the midst of them. It mattered little to the O'Neills and Maguyres who was King of England. If Charles turned Catholic, an English king would still be an English king. Catholic or Protestant, he would not restore the confiscated counties. Ireland was theirs, to live in at their own will, and in their own way, and they meant to have it.

It seems to me that this eloquent generalisation is somewhat wide of the mark. As far as I can see, the motive of the rising was a religious one—dictated by fear of the anticipated action of the English Parliament—and had very little to do with the land. Both Connor, Lord Maguire, and his brother Rory, were married to ladies of English blood; and, in point of fact, the branch of the Maguire family represented by the Lord of Enniskillen was much better off in 1641 as regarded the ownership of land than before the Plantation. We learn from Sir John Davies something on the latter point. In his letter to Robert, Earl of Salisbury, in 1607,[1] he says—

Touching M'Guyre's Mensall lands, which were free from all common charges and contributions of the country,[2] because they yielded a large proportion of butter and meal, and other provisions for M'Guyre's table. Albeit the jury and other inhabitants did set forth these Mensall lands in certainty, which, lying in several baronies, did not in quantity exceed four Ballibetaghs, the greatest thereof being in the possession of one M'Manus and his sept, yet touching the certainty of the duties or provisions yielded unto M'Guyre out of these mensall lands, they referred themselves unto an old parchment roll, &c. [This I have already alluded to in vol. ii., pp. 242-3.] We caused it forthwith to be translated into English, and then we perceived how many vessels of butter, and how many measures of meal, and how many porks, and other such gross duties, did arise unto M'Guyre out of his mensal lands; the particulars whereof I could have expressed, if I had not lost the translated copy of the roll at Dublin; but these trifles are not worthy to be presented to your Lordship's knowledge. It is sufficient to show of what *qualis* these mensal duties are, and for the quantity thereof though it were great, in respect of the land out of which these provisions were taken, which being laid altogether doth not exceed four ballibetaghs (as I said before), yet such commodities in those parts are of little or no value, and therefore he never made any civil use of them, but spent them wastefully in a sordid and barbarous manner among his loose and idle followers; beside these mensals, M'Guyre had 240 beeves, or thereabouts, yearly paid unto him out of all the seven baronies, and about his castle of Enniskillen he had almost a ballibetagh of land, which he manured with his own churles: and this was M'Guyre's whole estate in certainty, for in right he had no more, and in time of peace he did exact no more, marry in time of war he did make himself owner of all, cutting what he listed, and imposing as many bonaghtes or hired soldiers upon them as he had occasion to use.

Sir John proceeds with the passage I have before quoted[3]:—

For albeit Hugh M'Guyre, that was slain in Munster, was indeed a valiant rebel, &c., &c.

[1] See *Davies' Historical Tracts*, p. 262.
[2] From the context these charges would seem to refer to tithes.
[3] *Vide* vol. ii. p. 229.

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He continues—

Hereby your Lordship may perceive what manner of Lord M'Guyre should have been, and what means and power he should have to do hurt, if the State[1] here had in former times but looked into the state of this country, and had established the English laws and justice among them, whereby every man might have enjoyed his own: and your lordship may likewise conjecture of what greatness the best of this surname will be, when the chiefry of this country shall be divided between two M'Guyres, and the freeholders shall be established in their possessions without any dependancy upon the Lords, paying only their certain rents and duties. . . . . And yet this young Coconaught M'Guyre (whose brother Hugh was the Alpha and himself the Omega of the last rebellion; for Hugh was the first that went out, and himself the last that came in) will in no wise be satisfied with the greatest part of the chiefry of his country; such is the pride of his heart, and such is the encouragement he receives from some of place and power in this kingdom; and to the end he might be thought a person fit to be pleased with extraordinary good terms, he gave out a false alarm, some few days before our coming to Fermanagh, that himself with the Earl of Tirconnell were going into Spain, &c.

The rumour was then only premature, however; for Teig O'Corkran, in one of the depositions quoted above, said—

"He saith that he is assured that Maguire would have gone for Spain or the Low Countries, if he could have gotten shipping; for so he told this examinate, alleging no other causes but his poverty, and that his country was divided betwixt himself and Connor Rea Maguire, which did properly belong to himself, and that he had neither goods nor people, and that he would take examinate and one boy with him, and that he would serve for his living abroad, but he knoweth not whether the Earl would have gone, but sure he is, he promised to provide a ship for Maguire."

The extract from Davies, which I have given at some length, shows that even *The Maguire* for the time being had not a very large certain estate. He had mensall duties, not rents, out of four ballibetaghs; and almost one ballibetagh more at Enniskillen. Further on, Davies explains that each barony contained seven ballibetaghs and a half. Under the Plantation, as we have seen in Part I. of this paper, the other and probably junior branch of the Maguires, of which Connor, Lord of Enniskillen, was the head in 1641, had obtained the grant of a very large estate in fee of over 6,000 plantation acres, *i.e.*, equal to three great Proportions. And at the time of which Davies wrote, the head of this branch was *not* the chief of his name.

Bryan's brother Constantine (and I think that the allusion to Constantine or Coconaght as being young shows that they were brothers) had a grant of 2,000 acres. Perhaps in one sense Bryan was not as well off as he might have been had there been no Plantation. However, he appears on the whole to have been disposed to

[1] *i.e.*, the Government.

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accept the situation. For although he seems to have made some show of joining in the rising, if Mrs. Rampayne's deposition, quoted in my former paper (vol. ii., page 241), was true ;[1] and although his son Hugh was concerned and killed in it, yet it seems clear that it was very much owing to Bryan M'Guire that it proved to be abortive. During the trial of Lord M'Guire, John Cormick testified that a follower of Bryan's named Francis O'Howen came to warn him at the Castle of Enniskillen ; and afterwards one Flartagh MacHugh, a gentleman and freeholder of the county, who said that he was sent by Bryan Maguire, came also to warn Sir William Cole ; and Sir William appears to have generally confirmed Cormick's evidence.[2] But more than this : Bryan has told his own story in a deposition still preserved in Trinity College Library, and I will let him speak for himself. The deposition is as follows[3] :—

"The examination of Bryan McGuire taken the xiii day of June, 1643, before us, Sr Gerrald Lowther, Kt., Chiefe Justice of his Mat's Chiefe Place, and Sir Robert Meredith, Kt, Chancellor of his Mat's Court of Exchequer, and two of his Mat's Justices of the Peace for the Countie of Dublin.

"Who, being sworne and examined, saith that about ye 10 of October, 1641, hee this examt understood by a ffryer called ffarrell oge McAwarde, that there was a gennerall purpose and resolution amongst the Papists and Inhabitants of the Kingdom to take up armes wthin a fortnight after, and then to seize on all the strongholds throughout the Kingdom, wch they purposed to reteyne untill they might procure for themselves libertie of Conscience and free exercise of the Romish Religion ; unto wch Report this examt gave then more creditt, in regard hee had observed the unusuall and frequent meeting between Lord McGuire, Sir Phelim Roe O'Neall, Kt., Tulagh Oge McMichle, Oge O'Hosie, and others of the chiefe of the Countrie and theire followers ; whereupon hee this examt made knowne the said discoverie unto Sir William Cole, Kt. And this examt further saith, that soon after the Lord McGwire going unto Dublin, there to perform his part of the worke, Rourie McGwire, Brother unto the said Lord, went from the Castle of Crevenish, in the countie of ffermanagh over Lough Herne, and there hee moved and stirred upp unto Rebellion the Hosies, the fflanagans, and other Septs of the Irish inhabiting that side of the Lough, of whom hee took a oath that they should rise in Rebellion with him ; and directed the said Septs to begin to fall upon the spoile and pilladge the British as soon as they saw the Towne of Lisnarick on fire ; wch accordingly being set on fire on the xxiiith day of October, 1641, by the said Rorie McGwyre, the said septs pillaged the Brittish, and in particular the Lord Hastings' house, called Lisgold. And this examtt saith, upon the same day Richard Nugent, who married the Lady Dowager of Inniskillen, Patrick —— McCaffrey and Phelim —— McCafferie, by the appointment of the said Rorie, tooke possession of Mr. Hugh Dairs his house and Towne in the said countie of ffermanagh, called Archdalestowne, and pillaged the said house & Towne, and afterwards placed a ward therein. And the examt further saith, that

[1] She said he had her late husband's horse, and wore his cloke, &c.

[2] See *State Trials*, vol. i., p. 995-6.

[3] *Fermanagh 1641 Depositions*, p. 144.

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amongst other the cruelties and murthers committed by the said Rorie McGuire and the Septs of the Irish in the said Countie of ffermanagh about Christmas, 1641, the said Ror.e, haveing given quarter unto many of the Brittish who held the Castle of Tully, belonging unto Sr George Humes, after the Quarter soe given, hee, the said Rorie, and his followers, first stripped, and then murthered, man, woman, and child of them that came out of the Castle upon assurance of Quarter. And this exam^t further saith, that about this time twelvemonth hee received a letter from one O'Relie, Titular Archpp of Armagh, whereby hee the exam^t was directed to repaire unto the said Archpp, there to take an oath of confederation sent from the Generall Assemblie or Councill of the Rebells att Kilkenny. But this exam^t not appeareing according [to] those directions, scon after the said Rorie McGwyre came unto him this exam^t, and acquainted him that hee himself had brought the said oath from Kilkenny, and that the whole Kingdom was to joyne therein. And in case any should refuse to take the same, the partie soe refusing was to be despoiled of his Estate and suffer Death. And that for the execution thereof there was a running Army appointed and raised. But this exam^t being not satisfyed with the contents of the said oath, desired tyme for three or ffoure days to resolve himselfe the better. In wch tyme hee this exam^t quitt his owne habitation, and went unto Sr William Cole, wth whom hee hath since remayned. And this examinant further saith, that a true Coppie of the said Oath, to the best of his memorie, is conteyned in a paper now attested under the exam^ts hand, and delivered by him unto Sr Gerald Lowther and Sir Robert Meredyth, K^ts., and now annexed unto this his Examination. And lastly, this exam^t saith, that dureing the present Rebellion he received severall Letters from Owen Roe O'Neale, Sir Phelim Roe O'Neale, K^t., Philip Oge O'Relie, and Hugh Connor, [blank in original] him this exam^t to joyne in confederacie and Rebellion wth them, wch hee ever refused to do, and would never answeare any of their letters, but upon the receipt thereof delivered the same unto Sr William Cole, K^t., in whose possession they now are.

"Copia Vera.
"Nich Connor."

Endorsed—

"The examination of Bryan Maguire, Esq., taken the xiii day of June, 1643, before us, Sir Gerald Lowther, K^t., Chief Justice of his Mat^s Chief Pleas, and Sr Robert Meredith, K^t., Chancellor of his Mat^s Court of Exchequer, and two of his Mat^s Justices of Peace for the county of Dublin."

Endorsed—

"Copie of Brian McGwire, his examinacon taken the xiii of this June, 1643."

There are somewhat varying traditions relating to the circumstances of the 1641 rising which I may now allude to, so that the reader may see how far they are borne out by this deposition, which has an impression of truth about it, and which seems to be confirmed by John Cormick's and Sir William Cole's evidence at the State trial of Lord Maguire. The late Lord Enniskillen, some years ago, gave me his recollections of a story which he had had from an old Mr. Johnston, whose ancestor had been a guest at Crevenish Castle at the time, and which appeared in my Parliamentary memoir of Sir William Cole.

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"In the year 1641, Sir William Cole and a great number of the Protestant gentry of the County Fermanagh were invited to dine with Colonel Rory M°Guire, who resided at Crevenish Castle, in the barony of Lurg, in the said County. The castle was situated at the end of a straight avenue, the road being paved, and broad grass plots on each side of it. As Sir William dismounted from his horse at the entrance, a man—I think named Coughlin—who was in some way previously connected with his family, took his horse, and, whilst doing so, whispered in his ear, 'Your horse will be ready in ten minutes.' This, as you may suppose, in those times was a sufficient warning for a man to be on his guard; consequently, shortly after the party sat down to dinner, Sir William rose to go out of the room. The host said to him, 'I hope you are not going away, Sir William'—or some such words as those. Sir William's answer was, 'I am obliged to retire for a short time; but you see I am not going, as I leave my hat and sword in the window.' He went to the door, where he found Coughlin with two horses, saddled. They both mounted and galloped off, their escape not being discovered, as they rode on the green sward by the side of the avenue. The remainder of the Protestant gentry, when they found that Sir William did not return, became alarmed, rose up in a body, and made their escape. They were too strong a party to be interfered with.

"Sir William Cole and Coughlin rode direct to Enniskillen, where the latter gave a full account of the intended rising. Sir William went off immediately to the Castle in Dublin, where it was the first intimation received on the subject," &c.[1]

Some time afterwards I received a letter from a lady living in America[2] who had seen my book, who told me the same story in a somewhat different way. She said—

"At the breaking out of the Irish Rebellion on Oct. 23, 1641, John Johnston [of Drumkeen and Ederney, Barony of Lurg, son of James Johnston, of the Castle of Tundergarth, in the district of Annandale, on the Milk, Dumfries, Scotland] was in Crevenish Castle, the seat of Colonel Rodger Maguire, brother of Matthew (*sic*, but Connor), Lord Enniskillen, where Colonel Rory Maguire had asked him and many other gentlemen to dine, in order to keep them as hostages for the cession of Enniskillen; but Sir William Cole, being informed of his danger by a friend, Mr. Bryan Maguire, of Tempo House, made his escape before dinner; which put Colonel Rory in so great a passion that he struck his servant man with the key of the cellar, and on his complaint to his mistress to whom he was page, she wished Mr. John Johnston out of the house before matters became worse. By Mrs. Maguire's means or orders, he, John Johnston, was privately conveyed by one Muldoon, in a matted conveyance he had for carrying in billet wood, and left on Sarner Hill till night, from whence he made his escape to Enniskillen, where he obtained a cornetcy in the newly-raised cavalry regiment," &c.

Mrs. McGuire was Deborah Mervyn, widow of Sir Leonard Blennerhassett; Crevenish being her son's estate. I think that the latter account seems to be most reconcilable with Bryan Maguire's story. According to an account in Archdale's *Lodge's Peerage* (sub. tit. *Viscount Enniskillen*, vol. vi., pp. 44–5), Sir William Cole sent the

[1] *Vide* Parliamentary Memoirs of Fermanagh, sub. tit. *Sir W. Cole*, p. 15.

[2] Letter from *Mrs. Hayden*, Atlanta, Ga., U.S.A., who was related to the Johnston family.

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information he had received from Bryan Maguire to the Lords Justices as early as 11 Oct. And having received more particular information from Bryan, by John Cormack and Flaherty MacHugh, he despatched another express on 21 Oct. to the Lords Justices, which miscarried.

Bryan Maguire's deposition seems to help to negative another tradition, which is preserved in the Archdale family, to the effect that at the time of the 1641 rising, Edward Archdale had ten sons, nine of whom were at Castle Archdale, but the youngest was away at nurse, according to the custom of that time. That the nine eldest were killed when the castle was taken, but that the youngest (William) escaped. I have even heard an anecdote of the latter's daughter's son, Colonel Mervyn Archdale, who, in the next century, had become, through the failure of male heirs, the representative of the family of Archdale, and was one of the members of Parliament for Fermanagh; that on the occasion of some Roman Catholic relief bill in the Irish House of Commons, he is said to have asked how he could be expected to vote in favour of the Roman Catholics who had killed his nine uncles—overlooking that it was owing to that alleged circumstance (if true) that he owed his own position. This tradition, though firmly believed, does not meet with any contemporary confirmation. Edward Archdale was born in 1604, and in 1641 he was only 37. The Phillipps-Betham MS., written 1719, when his son William was still living, is quite silent as to this story, or as to William (of whom the writer speaks with great respect) ever having had a brother. On the contrary, he says, "His [John's—the first settler] eldest son and heire, Edward Archdale, Esq., succeeded, and married Sir Paul Gore's daughter, by whom he begott his son and heire, the now extant Willm. Archdale, Esq." John Cormick, in his evidence in the State trial, says that Rory Maguire "took in the Castle of Edward Aldrith, Esq. (*sic*), he put out all the English there; he went to the Town, burnt that, but killed none of the men." Bryan Maguire speaks of Castle Archdale as the house of Mr. Hugh Dair (? Adair), which seems to imply that the Archdale family were not then living there at all; and although Bryan admits that the house was pillaged, he says nothing of anyone being killed.

On the whole, it seems pretty clear that Bryan Maguire, on the occasion of the 1641 rising, sided with the English. His reasons may have been partly the result of his early experience of the hopelessness

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of opposing them; partly a feeling of annoyance at a junior branch of the family, headed by men of a younger generation than himself, having the leading position in the county, which he may have thought was his own due, besides perhaps holding part of his brother's estate; partly a feeling of friendship for Sir William Cole and others; and partly from knowing when he was well off. At any rate, he seems to have been left undisturbed in possession of his estates, which passed at his death, in 1655, to his grandson Cuconnaght, then seven years of age.[1] It is possible, moreover, that he may have been actuated by a feeling of loyalty towards the King, similar to that which, in addition to religious motives, attached his grandson to the cause of James II. It seems certain that he was not admitted to the secrets of the leaders of the rising; for we learn from John Cormick's evidence at the State trial above referred to, that "The examinant then also produced a letter written in Irish, from the Lord Maguire, to his cousin Brian Maguire, wherein taking notice that he was abundantly inclined to the English, which did very much trouble him; and therefore desired him to banish such thoughts out of his mind, and not to pursue those Resolutions, which in the end might be his own destruction, as he thought it would be to all those that did not appear."

I have not been able to ascertain when Bryan's son Hugh, who took the other side, was killed. It was of course at some time between 1647 and 1655. Hugh married a daughter of Ever Magennis, of Castlewellan, Co. Down. Cuconnagh, their son, married, in 1675, Mary, the daughter of Phelim Magennis, of Castlewellan. I learn from a Chancery bill and the reply, alluded to in vol. ii., p. 169,[2] that Mary Magennis' fortune was £400; and that Cuconnagh had made a marriage settlement, about which, when he wanted to borrow money, he made a good deal of mystery. Philip Brady, clerk, in the course of some legal proceedings in the Court of Claims in 1701, swore that "Cuconnagh McGuire told the deponent in the year 1681 of the settlement; that the deponent informed the said McGuire that he was borrowing money and ruining his estate. Thereupon he told the deponent he had made a settlement, and he would

[1] Ultonia, Inquisition held at Enniskillen, 1 Feb., 1661-2.

[2] James Corry *v.* Mary Maguire and others, 31 Jan., 1699.

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live handsomely in the world, but would pay the deponent and all just creditors."

Cuconnagh was colonel of King James II.'s 43rd Regiment, and was killed at the battle of Aughrim, 23 July, 1691. He was High Sheriff of Fermanagh in 1687 and 1688, and was King James's "Deputy-Lieutenant" for Fermanagh. His son Bryan More Maguire, having recovered (in the Court of Claims under the Limerick articles) his father's confiscated estate (as has been shown in a former paper, vol. ii., p. 169), married Bridget, daughter of Colonel James Nugent, of Columba, Co. Longford, and died in 1712. They had four sons, viz., Constantine, who *d.s.p.* in 1739;[1] Robert, *d.s.p.*, who married Elizabeth McDermott Roe; Hugh and Philip, of whom presently. There is an entry in the old Enniskillen parochial register which marks Robert's ownership of the Tempo estate. At a meeting of the vestry, held 3 Oct., 1752, he was appointed an overseer of the high roads for the Manor of Tempo in particular. This office was then entrusted to the leading landlords.

Lt.-Col. Hugh, the third son of Bryan, married Elizabeth Mallyn, Dowager Lady Cathcart, as her fourth husband.

Philip, the youngest son of Bryan, married Frances, daughter of Nicholas Norres of Latenagh. They had Hugh of Tempo, who was High Sheriff of Fermanagh in 1780; and who was, I suppose, the Hugh Maguire who contested the Co. of Longford in 1765.[2] To have been Sheriff, he must have been a member of the Established Church. He married Phœbe, daughter of George Macnamara, of Cong, Co. Mayo. They had Constantine, who sold his estate in the Manor of Tempo, and was subsequently murdered in the South of Ireland. Their second son was Bryan, a remarkable character, of whom an account will be found in Burke's *Vicissitudes of Families*. He had two sons, viz., George and Charles. The latter went to sea, and was never heard of more; and with him the male line of the race ended. Hugh and Phœbe had also Stephen, Francis, Stephana, Mary Creagh (who married the Noble Marco de Zigno of Padua), Eliza, and Catherine.

[1] I have met with a contemporary mention of Constantine in the will of Robert Crawford of Aghnacloy, to whom he owed by a bond £771. This will is dated 17 Sept., 1734. Robert's father Lawrence was one of the witnesses when Bryan Maguire's case was in the Court of Claims. It will be observed how short-lived was this family—Coconnagh killed at Aughrim at about the age of 43; Bryan d. in 1712, at about say 36; and Constantine d. in 1739—probably not much older than his father.

[2] Possible, however, that Hugh was his uncle.

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A Pedigree of Maguire.

The following Maguire pedigree is extracted from a MS. now in the possession of Dr. Frazer (of Dublin). It came from a *Cassidy* (a family who were said to be the hereditary physicians of the Maguires). Cassidy gave it to an Irish-speaking Presbyterian clergyman (Rev. Mr. McManus), now dead. The MS. contains the usual religious and traditional tales, the pedigrees of the Maguires, and of the "Bantierna" or wife of the Maguire, going up to "Adam."

Like many other pedigrees, its value is greatly lessened from the absence of dates.

The greater part was written at Louvain in 1732, and the rest by Philip O'Cassidy in 1784.

The accompanying interpretation of the Irish characters has been kindly made by Miss Reynell.

b̈lad̈ do craob̈sgaoil ṡleása tomais neguid̈ir siosana

Alaisdrán, 7 brian
d̈a ṁac Ruġre oig
·i· Tiġlrna Insi ceiṫlión
mc Rugre ṁoir
mc brian ruaid̈ ·i·
An cld̈ tiglrna insi
Ceitlión
mc Conċab̈ár
mc Concab̈uir oig
mc Concab̈uir ṁoir
mc Tomaís oig
mc Tomaís ṁoír
mc Philip n Tuáiġe
mc Aod̈ puaid̈
mc Flaiṫb̈fcrṫ
mc Duín mc doṁnaill
mc Giolla iósa
mc Duin ṁoír
mc Raġnaill
mc Uid̈ir
mc slir
mc oirġíall
mc Uid̈ir ó an
Abaṫar síol Uid̈ir
·7c.

Ṗhilip na Tuaiġe
mc Rugre moír
ṁc brian
mc Concubair
mc Concab̈uir ṁoír
mc Ṫomais oig ·7c.

Aód̈ mc ṫomaís oig

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Mc Briain
Mc Conċaburi
Mc Conċaburi oig
Mc Conċaburi moir
Mc Tomair oig ·7c.

Sliocht Emuin na Cuile
Mc Tomair oig

Giolla Patruig
Mc Domnaill
Mc Giolla Patruig
Mc Aoda
Mc Emuin na Cuile
Mc Tomair oig ·7c.

Philip O'Cassidy, 13 Dec., 1784. } latest date. Shamus O'Waddy, at Louvain, 1732 on Book } earlier writer.

(TRANSLATION.)

Here below a portion of the genealogy of Thomas Maguire:—

Alaisdrann and Brian, two sons of Ruaidre Oig ·/. Lord of Innsi Ceithlionn (Enniskillen), son of Ruaidre the great ·/. the first Lord of Enniskillen; son of Conchubhar (Connor); son of Conchubhar Og; son of Conchubhar the great; son of Thomas Og; son of Thomas the great; son of Philip of the axes; son of red Hugh; son of Flahertie; son of Duinn mac Donall; son of Giolla Iosa; son of Duinn the great; son of Raghnall; son of Uidhir; son of Serrad; son of Oirghiall (Oriel); son of Uidhir. From him the family of Uidhir is named.

Philip of the Axes, son of Ruaidhre the great; son of Brian; son of Conchubhar; son of Conchubhar the great; son of Thomas Og, &c.

Hugh, son of Thomas Og; son of Brian; son of Conchubhar; son of Conchubhar the great; son of Thomas Og, &c.

Family of Edmond na Cuile, son of Thomas Og Giolla Pattruig; son of Domhnall; son of Giolla Pattruig; son of Hugh; son of Edmond na Cuile; son of Thomas Og, &c.

(To be continued.)

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"The Estate of the Diocess of Derry."

COMPILED BY

DR. GEORGE DOWNHAM,

BISHOP OF THAT SEE—1616–34.

From the Original MS.—intitled, "The Ulster Visitation Book, 1622," preserved in the Library of Trinity College, Dublin. With an attempt to trace the succession of Clergy in the several parishes.

BY WILLIAM ALEXANDER REYNELL, M.A. & S.T.B., M.R.I.A.,
From 1867 *to* 1873,
Incumbent of Carrick, Diocese of Derry.

PART VIII.

The Deans.

(Continued from Page 192, Vol. III.)

1699, 20 Feb., to 1723, JOHN BOLTON, D.D., son of a clergyman (perhaps named Henry), born in the Isle of Man; educated by Mr. Reader; entered T.C.D. as a Pensioner, 15 January, 1671, his College Tutor being Nathaniel Foy, afterwards Bishop of Waterford and Lismore. Jn°. Bolton was elected a Scholar in 1673; graduated B.A. Vern. 1676; M.A. Æst. 1679, and D.D. Vern. 1692. He was ordained Priest 23 Dec^r., 1677. The Rectory of Ratoath, Dio: Meath, seems to have been his first Preferment. In 1690 he was collated to the Prebend. of Dunlavan in the Cath^l of St. Patrick, Dublin, and he held this stall until appointed to the Deanry of Derry, when he had as his successor in the Prebend. the celebrated Jonathan Swift. The Dean married Dorcas Tomlinson of Drogheda. The Cathedral Register has two entries relative to his family—Bapt. 15 Oct., 1706, Elizabeth, dau^r. to D^r. John Bolton, Dean of Derry; and on 23 Novr. 1708, was buried "Dorkis, wife to the Rev. John Bolton, Deane of Derry." Dr. Bolton made his will 29 May, 1721. He names his three sons, Thomas, Rich^d, and Joseph, and appoints them his executors. He names his four daur^s—Norman (who had a son Thomas), Warren, and Ward (wife of D^r. Ward), and Elizabeth, who was unm^d. He had property at Ormskirk, in Lancashire, England, at Dunboyne, at Lagore, Co. Meath, and at Ratoath in that shire, his former benefice. He had a house in "Shipkey S^t.," Derry ("The new Dean's house adjoining the churchyard was then unfinished"), and lands at Brookhall, near the City of L:Derry, purchased from Sir Matthew Bridges. The Dean's will was proved in the Court of Prerogative, by his sons, 31 Jan^ry, 1723; he died on 23 Decr. of that year. His son Rich^d was in Holy Orders. The advowson of Ratoath, Dio: Meath, was for a time possessed by his family, from whom it passed to the Normans.

It is mentioned in the Ordnance Survey, "History of the Parish of Templemore:" "The Deanry had been promised to Swift, but he was disappointed, owing, it is alleged, to Dr. W^m. King—then bishop—who represented to the Government that such an appointment would be likely to give umbrage to the Presbyterians of the neighbourhood." There may be some foundation for this fact, for Swift, as we have seen, succeeded D^r. Bolton in the Prebend. of Dunlavan, perhaps as a consolation for his not obtaining the Deanry.

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1724, 2 May, GEORGE BERKELEY, D.D., 1724-33. This celebrated man was born near Thomastown, Co. Kilkenny. Educated at Kilkenny College. He matriculated at Dublin University, 21 March, 1799. He became Sch. 1702; graduated B.A. 1704, and M.A. 1707. In June of 1707 he was elected a Fellow of Trinity College. His character as a philosopher and writer is well known. The remark of B^p^. Atterbury, with regard to him, deserves to be repeated: "So much understanding, so much innocence, and such humility, I did not think had been the portion of any but angels, till I saw this gentleman." In Novr. 1713, he attended Lord Peterborough as chaplain in his Sicilian Legation. This was the first of several protracted Continental sojourns. In August, 1721, Berkeley returned to Dublin as chaplain to the Viceroy, the Duke of Bolton. He still retained his Fellowship. He was appointed to the Deanry of Dromore by Patent dated 16 Feb., 172½. and on 2 May, 1724, to that of Derry. He was absent at Rhode Island in the now U.S.A. for two years, where he founded a College for the conversion to Christianity of the American Indians; 3 other Fellows of T.C.D., Messrs. W^m^. Thompson, Jonathan Rogers, and James King were members of this Foundation, of wch the Dean was himself the President. The promised State aid to this project having been withheld, Berkeley returned to Europe. On 17 March, 1733, he was nominated to the See of Cloyne, and was consecrated in [old] S^t^. Paul's Church, Oxmantown, Dublin, on 11 May following. The Bishop refused all other offers of preferment, and died at Oxford, suddenly, in the bosom of his family, aged 69, on Sunday 14 January, 1753, and was buried in C^h^ C^h^ Cath^l^, Oxford. A monument in that Church, another in the Cathedral of Cloyne, and a stained-glass window in the Chapel and life-size portrait in the Theatre of T.C D., record this great Prelate. Pope's summary of his exalted character records his merits: "To Berkeley every virtue under heaven." His wife was dau^r^. of John Forster, Speaker of the Irish House of Commons. Her death (noticed in Walker's *Hib. Mag.* for July, 1786, in a most eulogistic manner) took place at Langley, in Kent, in her 86th year.

173¾-40, GEORGE STONE, D.D. (Oxon.), Dean of Ferns. Patent 11 March. Inst^d^ on 14 March. Installed 3 April. He was consecrated Bishop of Ferns and Leighlin, at Chapelizod, 3 Aug^t^., 1740, by the Abp. of Dublin (Hoadley) and Bps. of Meath (Price) and Derry (Rundle). He was thence translated to Kildare in 1743, to Derry in 1745, and in 1747 to Armagh. He was son of Andrew Stone, banker of London, and Anne Holbrook. D^r^. W^m^. Barnard, his successor in the See of Derry, was his brother-in-law. While B^p^. of Derry he presented an excellent organ to the Cathedral. This celebrated politician died in London, and was buried in Westminster Abbey, 28 Dec^r^., 1764. He never married.

1740, 4 August, ROBERT DOWNES, D.D., eldest son of D^r^. Henry Downes, Bishop of Derry, and formerly of Meath; educated at Dublin; was R. Camus Juxta Mourne and of Urney 1729-34, and of Urney with Comber Prebend. [Derry] 1734-40. He became Bishop of Ferns and Leighlin by Patent of 1 Aug^t^., 1744, to wch See he was consecrated on 19th of the same month in S^t^. Michael's at Hill, Dublin (now the site of the Synod House), by the Primate (Hoadley), assisted by the Bps. of Kildare (Stone) and Down and Connor (Ryder). He was translated to Down and Connor in 1752, and in the following year to Raphoe. Dr. Downes died in Dublin, 30 June, 1763, and was buried at S^t^. Peter's in that city, where a tablet remains to his memory. Bp. Rundle of Derry, in a letter to Dr. Clarke, Dean of Exeter, gives an excellent and amusing sketch of Dr. Downes while Dean of Derry, bearing the date 9 Sept^r^., 1740: "My Dean, your kinsman, is much beloved in Derry, and is highly delighted with the preferment. That place was the

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first object of his fondness, and it agrees with his constitution. His wife was born in it, and is related to great numbers near it. He is very generous, and a great economist; lives splendidly, yet buys potatoes; and takes great care of his reputation and his family. The income of the deanry is £1,300 a-year, but the dean has seven curates, to whom he is generous. It is a preferment which will increase greatly, and the outgoings continue the same."—Rundle's *Life and Correspondence.*

His marble tablet is thus inscribed:—

"To the memory + of + Robert Downes, D.D., + late Bishop of Raphoe, + The most affectionate + husband, father, friend; + whose piety, probity, benevolence, + complacency of manners, + and lively vein of inoffensive wit + commanded the esteem, + and rendered him the delight + of all who knew him + this tablet is inscribed + by + his afflicted son + Andrew Downes + MDCCLXIII."

On Tombstone, arms, a stag couchant.

"Robert Downes, D.D., + successively Bishop of + Leighlin and Ferns, Down and Connor, + and + Raphoe + died 30 June + 1763 + aged 59 years. + Here also lies his daughter Jane Cary + Hamilton, wife of the Rev. George Cary Hamilton." Bp. Downes presented the curious Marble Font to the Rotundo Hospital, Dublin, which still remains there.

1744-5½, ARTHUR SMYTH, D.D., son of Dr. Thomas Smyth, Bishop of Limerick, &c., Dean of Raphoe, 174⅔-4, succeeded by Patent dated 28 Augt.; he was instituted next day, and installed on 15 Septr. In March, 1754, he became Bishop of Clonfert and Kilmacduagh, and was subsequently translated to Down and Connor, 1753; to Meath, 1765; and to the Archbishopric of Dublin, 1766. He died in Dublin, and was buried in St. Patrick's Cathedral, where his huge monument, formerly placed in the choir but now in the south transept of that Church, still remains. He married Anne Bonfoy, but *d.s.p.*

1751-69, PHILIP SMYTHE, LL.D., of Dublin, fourth Viscount Strangford, presented 7 April, instituted 12 May. He was Precentor of Elphin, and a Prebendary of Cork. He had been appd. by the Crown, Dean of St. Patrick's, Dublin, but that office being in the election of the Chapter, the appointment was resisted. After protracted legal proceedings the right was maintained. Lord Strangford held this deanry until 1769, when he resigned it for the Archdeaconry and the Rectories of Drumboe, Maghera, and Killelagh, all in the Diocese of Derry. He died at a very advanced age, at his house at Palmerstown, near Dublin, 29 April, 1787, and was buried at Castleknock on 1 May, where his wife and daughter were also interred. He had an only son, Lionel, who succeeded him as fifth Viscount.

1769-80, THOMAS BARNARD, B.A. and M.A., Oxon., D.D. [Dublin], Æst. 1761, Patent 26 May, son of Wm., Bp. of Derry, and nephew of Primate Stone. Instituted 2 June. He had been R. Maghera, in this Diocese, 1752–69, and Archdeacon, 1761–69. He was a man of considerable talent, and the intimate friend of Goldsmith, Dr. Johnson, Mr. Burke, and Sir Joshua Reynolds. In 1780, he was consecrated to the See of Killaloe in the (old) Castle Chapel, Dublin, by the Archbishop of Cashel (Agar), and the Bishops of Waterford (Newcome) and Cork (Mann). In 1794 he was translated to Limerick. The Bishop died at a very advanced age, 7 June, 1806, at Wimbledon, Surrey.

1780, 17 Feb., WILLIAM CECIL PERY, M.A., Dean of Killaloe, Chaplain to the House of Commons in Ireland. In 1781 he became Bishop of Killala and Achonry, and in 1784 Bishop of Limerick. In 1790 he obtained a temporal Peerage, having been created Baron Glentworth. He died at Limerick, 4 July, 1794, and was buried in his Cathedral. His brother was Viscount Pery, some time Speaker of the Irish House of Commons, and a distinguished statesman.

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1781, EDWARD EMILY, M.A., of Cambridge. Patent 25 May. Inst. 21 June. 2nd Chaplain to L^d. Carteret, L.L. of Ireland. He exchanged with his successor, and resigned the dignity 13 Nov^r., 1783. He died in 1792, in London, from a stroke of apoplexy.

1783, JOHN HUME, M.A., Oxon., and a Prebendary of Sarum. Patent 14 March. Inst. 28 March. Installed next day. He died 14 January, 1818, aged 75, and was buried at the east end of Derry Cathedral, in the Churchyard, where a column, surmounted by an urn, has been placed to his memory, and is thus inscribed—

"The Very Reverend John Hume, A.M., + Dean of Derry + died January 14, 1818 + aged 75 + Jane Hume, died January 15, 1827 + aged 52."

1818-20, JAMES SAURIN, Sch. 1772; M.A. Dub. Æst. 1782; B. and D.D. Vern. 1820. Archdeacon of Dublin. Patent 7 April. Instituted 7 June. Installed same day by Rev. Francis Gouldsbury, Prebendary of Comber. He was previously P.C. of St. Doulough, Dio. Dublin, and V. Rosenallis, Dio. Kildare, and Dean of Cork. His brother was the Right Honble. William Saurin, Attorney-General for Ireland. He was appointed to the See of Dromore, 20 Nov^r., 1819, and was consecrated at Armagh, 19 Decr. of that year, by the Primate (Stuart) and the Bishops of Derry (Knox) and Clogher (Jocelyn). He died at Kingstown, near Dublin, 9 April, 1842, aged 82, and was buried at St. Ann's, Dublin.

1820-60, THOMAS BUNBURY GOUGH, B.A. Dublin, Æst. 1796; M.A. Vern. 1815. Patent dated 28 January. Instituted 10 Feb., and installed 12 Feb. by Rev. Francis Gouldsbury, Preb. Comber. His hospitality and benignity are still remembered. He died, aged 83, 8 May, 1860, and was interred in the churchyard at the Cathedral gate, where a tomb has been placed to his memory.

1860, HUGH USHER TIGHE, Dean of Ardagh, and of the Chapel Royal, Dublin, and previously Dean of Leighlin. Patent 13 July. Instituted 20 July. Installed same day by the Archdeacon. The Parishes of Glendermot and Faughanvale were then severed from the Corps of the Deanry by Act of Council, and were erected into separate Rectories. Dean Tighe resigned the Rectory of Templemore in 1873, after Disestablishment, but retained the Deanry. He died, aged 72, 11 August, 1874, and was interred at Drumcar, Co. Louth. A window to his memory was placed in the Cathedral by his widow. Dean Tighe held the Prebend. of Timothan in St. Patrick's Cathedral, Dublin, with the Deanry.

1874, CHARLES SEYMOUR, D.D., formerly R. of Urney, in this Diocese. He died at the Deanry, Sunday morning, 16 July, 1882, aged 75, [?] in the 56th year of his ministry. His remains were interred in the churchyard, at the east end of the Cathedral of S. Columba.

1882, 29 Nov^r., JOHN GWYNN, D.D., Dean of Raphoe, and formerly a Fellow of T.C.D., R. Tullyaugnish, Diocese of Raphoe. He resigned in 1883, on his appointment as Regius Professor of Divinity in the University of Dublin, a chair wch he still holds.

1883, 31 October, ANDREW FERGUSON SMYLY, M.A. Dublin, Æst. 1861. Prebendary of Aghadowey. He died suddenly in Dublin, aged 66, 28 April, 1897. The Cathedral was enlarged during his Incumbency, the Chancel being built on the old foundations discovered during the progress of the work. He also greatly improved the Parochial Churches of Aghadowey and Drumachose. He was interred in the Derry Cemetery on Saturday, 1 May, the Primate [his brother-in-law] being present, with a vast assemblage.

1897, June, THOMAS OLPHERT, M.A. of Dublin, Archdeacon of Derry and Rector of Urney in that Diocese. Installed, Wednesday, 30 June.

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Terrier of the Parish of Seagoe, Diocese of Dromore, 1742: A Fragment.

By the Very Rev. ABRAHAM DAWSON, A.M., Dean of Dromore, Rector of Seagoe.

THIS document was found among the papers of the late Venerable James Saurin, Archdeacon of Dromore and Rector of Seagoe. It was sent to me by his widow, the late Mrs. Emma E. Saurin, 4 Sept., 1883. Archdeacon Saurin, in a note on this fragment, says:—"It was preserved by a man named Richard M'Caghley, and was found amongst some old papers of his father's [George M'Caghley], who, though a Roman Catholic, was Parochial Schoolmaster and Vestry Clerk, during which time he professed Protestantism. He died a Roman Catholic, and brought up his children as such."

The fragment is in the handwriting of the Rev. Arthur Fforde, who was Vicar of Seagoe, 1731-48. He was the third son of Matthew Fforde of Seaforde, and Anne, daughter of Arthur Chamberlain Brownlow of Lurgan (died 1711), the grandson and heir of Sir William Brownlow, Knt. (died 2 January, 1661). Matthew Fforde and Anne Brownlow were married 18 Dec., 1698, and Arthur Fforde was baptised in Lurgan Church on 2 Feb., 1703. He was educated in Trinity College, Dublin, where he proceeded to the degree of B.A. in 1723, and to that of M.A. in 1726. He was collated to the Vicarage of Seagoe in 1731, in succession to the Rev. John Campbell (buried 2 Dec., 1730). He resigned the Vicarage on being collated to the Rectory of Shankill (Lurgan), 30 Sept., 1748. At the time of this collation he was also First Canon of Kildare, to which he had been collated 7 January, 1737. He died in possession of these benefices on 24 December, 1767, in his 66th year, and was

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buried, by his own appointment, on the north side of Shankill Grave-yard. His tombstone bears the following inscription :—

"The Reverend Arthur Forde, late Rector of this Parish, Died the twenty-fourth day of December, one thousand seven hundred and sixty-seven, in the sixty-sixth year of his age, and is Interred here (on the North side of the Church-yard), agreeably to the special appointment of his will, in order, as he himself expresseth it, to remove that superstitious imagination which prevails among many, that such part is profane and unholy."

A *terrier* (from Latin *terra*, French *terre*), or formal survey or schedule of Church property in each parish, was directed to be made by the incumbent, assisted by certain parishioners, by Canon 87 of the Church of England and Canon 44 of the Church of Ireland (1711). The latter canon is as follows :—

"44.—*A Terrier of Glebe-lands and other Possessions belonging to Churches.*

"We ordain that the Archbishops, and all Bishops within their several Dioceses, shall procure, as much as in them lieth, that a true note and terrier of all the lands, glebes, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes, and all rights whatsoever, which are in possession, or of right so belong to the several Sees, or to any Dignity, Parsonage, or Vicarage, or rural Prebend, within any of their Dioceses, be taken by the view of honest men in every parish, by the appointment of the said Archbishops or Bishops, whereof the Minister to be one, and be laid up in their several Registries to the use of posterity. And the Archbishops and Bishops shall in their Visitations carefully provide that this Canon be observed, and that the said terrier be renewed every ten years. And no Minister shall make a lease of his glebe-lands, or of his benefice, or the profits or means thereof, above the term of three years at the uttermost, saving unto all patentees from his Majesty such power as is, or hereafter shall be, granted to them in their patents, to demise their Glebe, or any part thereof."

TRANSCRIPT OF TERRIER.

"A Terrier of Glebe-lands, Houses, Portions of Tythes, and other Rights belonging to the Vicarage of Segoe, in the County of Armagh and Diocese of Dromore, and now in the Possession of the Rev^{d}. Arth^{r}. Forde, Vic^{r}. thereof, or his Tenants; made and renewed according to the old evidence and knowledge of the ancient Inhabitants: this ..... day of ....., in the year of our Lord, 1742.

"*First:* A Glebe-house, part of which is built with stone and lime, part with brick, and part with clay and straw wrought into a kind of mortar called mudd: that part which is built with stone and brick is in good repair; the other part is mostly in a ruinous way, both timber and walls being almost rotten and decayed. Some part of the said house is covered with shingles, but the greatest part is thatched with straw.

"*Also:* An out-house of stone and lime, covered with shingles, which was the ancient Glebe-house, but is now of little use, being of a long time much out of repair.—A Cowhouse of brick and lime; three stables and a barn, the walls whereof are of mud; all thatched.

"*Also:* A Kitchen-garden, containing about two English acres of ground, well inclosed and planted.

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"*Also:* One Townland, called Lower Segoe (in which the Church stands), consisting of about 240 acres (English measure) of arable land, meadow, and pasture; besides about 15 acres of Turf-bog, as may be seen in the annexed Map. About 50 acres of this town are in the possession of the present Vicar, and are worth about £25 yearly. The remainder is set to ten Tenants (who have houses on different parts of it) at the yearly Rent of £68. There is also on this townland a Schoolhouse, built by the present Incumbent, of stone and lime, 20 feet long and 16 wide in the clear; which, together with an acre of land, is conveyed by him to the Ch. Wardens for the use of the Parish Schoolmaster. There has been also, for some years past, forty shillings a-year paid by him to the sd. Schoolmaster, on a condition that 10 Popish children be taught by him, such as the Incumbent shall recommend.

"*Also:* Another Townland, called Kilvergan, about 1½ miles distant from the former, lying on the low road from Segoe Church to Lurgan; consisting of 180 acres arable, meadow, and pasture; besides about 20 acres of Turf-bog, as may be seen more particularly in the annexed Map. This is occupied by six Tenants, who have all good farm-houses, and pay yearly £62. There is also on this Townland a Schoolhouse, the walls whereof are of mud, 40 long and 14 feet wide in the clear; which, together with an acre of land inclosed, and liberty for cutting 100 cash of turf, is set rent-free to the schoolmaster.

"*Also:* There are no Impropriate Tythes in this Parish, but all Tythes are paid to the Rect^r. and Vicar in their proper kinds—two-thirds to the Rector and one-third to the Vicar. The Vicarial part of these, and the next following articles, amount to about £40 yearly.

"*Also:* There is a custom of ninepence for every cow that calves within the present year, instead of the Tythe of calves and milk; and fourpence half-penny for every stripper cow (*i.e.*, for one that calved the preceding year, and continues to give milk in the present), instead of the Tythe of milk; sixpence for every foal, instead of the Tythe of foals; one penny for every sheep, instead of the Tythe of wool; one penny for every lamb, instead of the Tythe of lambs; and sixpence by every family, instead of the Tythe of turf. Two-thirds of all of which are paid to the Rector, and one-third to the Vicar.

"*Also:* There is a custom of one penny for every kitchen-garden; fourpence for an offering at Easter; one shilling for every Trade; two shillings and sixpence for every shop; two shillings and sixpence for every Marriage; one shilling and sixpence for the Birth of every child; one shilling for the Burial of every person who dies in the Parish; two shillings for the Burial of any person brought from another Parish; and ten shillings for burying within the Church. All which are paid solely to the Vic^r, and amount to near £50 yearly. So that the whole Income of the . . ."

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The Old Session Book of the Presbyterian Congregation at Dundonald, Co. Down.

By the Rev. W. T. LATIMER, B.A., F.R.S.A.

THE old Session Book of Dundonald is a small volume, six inches by four, bound in black leather. As a result of damp and the lapse of time, several leaves at the beginning and at the end are greatly decayed. The entries extend from 1678 till 1713, and are in various handwritings; but almost all are easy to be deciphered by anyone accustomed to the style of writing which prevailed at that period. Its title is "The Session Book belonging to the paroch of Kirkdonnald in the Countie of Down, 1678."

At that time Dundonald [or Kirkdonald] was joined with Holywood, and Thomas Cobham was minister of the joint charge. The first clergyman of that district had been Thomas Peebles, who came from Scotland in 1642 as one of Monro's chaplains. He was installed in 1645, had been clerk of the Presbytery from its formation in 1642, and he died in 1670. He was succeeded by Gilbert Kennedy, "a younger son of Colonel Gilbert Kennedy of Ardmillan, in Ayrshire, and nephew of the sixth Earl of Cassilis." Kennedy had been ordained in 1651 at Girvan; but, driven from the parish by the laws prohibitory of Presbyterianism passed after the Restoration, he fled to Ireland, and, in 1670, became minister of Dundonald. Even here he was liable to penalties for preaching, and, in order to escape observation, he often preached to his adherents in the glens near Comber, late at night, after the soldiers who were quartered in the district had gone to sleep. Tired out with these troubles, he gave up the active duties of his ministry in Dundonald. He lived, however, until 1698, and his tombstone is said to be in the churchyard

NOTE.—There is mention of John Gregg, minister of Newtownards, who discovered a well at Dundonald before 1680. [See *MacDonnells of Antrim*, page 383; also *Montgomery MSS.*, pages 238–9, Notes, 75–76.]

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of this parish, but its exact position is unknown. In 1678 he was succeeded by Thomas Cobham, who also suffered from the same laws, and for a time was compelled to take refuge in Scotland. He returned before 1693, and seems to have had charge of both Holywood and Dundonald till the beginning of the next century, when each became a separate congregation. Cobham died in 1706, being then in sole charge of Holywood. From 1701 we find by the Session Book that the services in Dundonald were conducted by "supplies," proving that it was then vacant. In 1704, the case of this congregation was before the General Synod, when it was determined that it would be continued a separate charge, and "planted" by the Presbytery of Belfast. Notwithstanding this resolution, it was several years before Dundonald obtained a settled minister, the names of the "supplies" being generally given in the Session Book. At last, James Stewart was installed there by the Presbytery of Belfast on the 24 May, 1709, and he remained in charge until his death on the 3 March, 1748.

The Session Book begins after the ordination of Thomas Cobham in 1678, and it contains in separate parts a record of meetings of Session, of baptisms, of proclamations of banns, and of the Sunday collections, with an account of the expenditure.

Evidently the Session soon began to record their meetings in a separate book (which has been unfortunately lost), as only one page is occupied with Sessional meetings, and we have an account of money given out for the purchase of a new Session Book.

On the next leaf, after the title-page at the beginning, there is the following second title:—"The names of the children baptized in ye Paroch of Kirkdonald by Mr. Thomas McCobbine, min^{r} of the sd paroch, togather with the names of the witness, and y^{t} from Decr., 1678."

The following may serve as specimens of the entries:—

"Samuel Richie in Bellirussall had a child baptized the 14 of Dec^{r}. [1678] called Martha. Witness, James Dicksone.

"John Jacksone had a child baptized the 24 of Dec^{r}. [1678] called Robert. Witness, Robert Jackson."

There are some blanks in this list, and in all it extends over only about twenty years. After these baptismal records are several blank leaves, on some of which are scribbled verses of doggerel poetry.

At what may be considered the back of the book are the few

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sessional records that it contains. The first is almost entirely eaten away; the second is as follows:—

"Ye same Day Hugh Kairns and . . . McCracken were absolved from ye guilt they were under, by committing fornication w^t yeir now wifes before marriage; but their wifes are not absolved because they did not apear nor give satisfaction.

"Ye same day, Janet McCalley and . . . were rebucked in publick for ye first time before ye congregation."

On the next page is the following:—

"A list of the poores money collected in the paroch of Dundonald the yeare of God 1679: January.

	s.	d.
"Collected the first Sabbath of ye forsd month and year of God,	01 —	03 —
Collected the 2 Sabbath	— 01 —	03 —
Coll: the 3 Sab.	— 01 —	06 —
Col^d the last Sab.	— 02 —	02 —"

It seems that at first the ordinary weekly collection was chiefly devoted to assist those in necessitous circumstances, and hence it came to be called the "poor's money," and the boxes with long handles in which it was lifted the "poor-boxes." But, after the State undertook the support of those unable to support themselves, the ordinary collections taken up in Presbyterian congregations were almost entirely devoted to miscellaneous purposes. The weekly collections in Dundonald were exceedingly small. It seems that many of the people gave nothing at all, and some only a farthing. In 1679 there was an average of only about 1s. 5d. collected each Sunday. Towards the end of the century the amount had increased to upwards of 2s., and sometimes was above 3s. The Sunday after James Stewart's installation in 1709 the collection was 2s. 11½d. The last entered was for Feb., 1713, which amounted to 9s. 5½d. On sacramental occasions the amount collected on the Sunday and at the week-days' services was generally entered as one sum, and it sometimes amounted to £3, or even more. It seems that those admitted to the Sacrament of the Lord's Supper had to give a small sum for their tokens of admission, as there are references to "token money" being included with the collections on sacramental occasions. It was no doubt with considerable difficulty that many were induced to contribute anything for the support of their ministers, and it seems that, in some congregations, tokens were withheld from all who were not "clear of stipend," and that often a small charge made for the token itself was devoted to miscellaneous purposes. Besides the ordinary collections, there were sometimes special collections by order of the Synod.

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The most interesting part of the Session Book consists of the entries recording the various purposes to which these collections were devoted. The parish poor were regular pensioners. Strangers in distress received relief. Besides, there were very many miscellaneous purposes to which this money was applied. The following are some examples :—

"[July, 1679.] Given out to a distressed old gentleman, on [one] Mr. Andrew Acton, two shilling four pence hapennie.

"Coll. the 3 Sabbath of September [1679] for ye men taken Captives by the Turkes, 24s. — 02d. — 01 [£1 4s. 2¼d.].

"Aprile, 1680 [3rd Sab.]. Given out for reparing the glass windows, 07 — 06 — 00. Given to a poore man who had his house and all his goods burnt, 00 — 06 — 00 [6d.].

"July 13 [1680]. Given out to Andrew Bruce for rent of the preaching house 28 — 6 — 0.

"[July, 1680.] Collected at our communion, together with the token money, 3 — 03 [£3. 0s. 3d.]. Febr^{y}, ye first Saboth [1680–1], put into ye Box by John McKitrick,— 0 — 2 — 6 — 0 —, with a paper mentioning y^{t} hee disposed of by ordour —ye gold of his month's collection, of that there was given febry. ye 15th to a Grecian priest so cald. — 0 — i — i — ½.

"May ye 14th. Given Robert Sprat of . . . for his repairing of Mr. Coban's house, — 0 — 6 — 0.

"Decr ye 25th [1681]. Mr. Thomas was not at home, so noe collection."

Certainly this was a somewhat strange designation for the acting secretary of committee to give his clergyman, and throughout the whole book the title "Reverend" is never given to a minister.

"May 25 [1682]. Given to one Robert Anderson, a distressed man who has suffered the loss of his goods for the truth, — 6 pence.

"[1684] Ap. 3. Given out to two distressed men, Willam and Hew Montgomeries, who were robbed by ye torries, and one of y^{m} sore wounded, lying sick of wounds, — 0 — 8.

"Ap. 20. I was absent, so y^{t} y^{r} was no collection."

Thus it seems Thomas Cobham was in the habit of taking an occasional holiday, and, when absent, giving his people a holiday as well.

"[1684] Ap. 21. Given to a poor cripple man carried on a barrow, named John Kennedy, — 3 — 0.

"May 4. Given out to a gentleman in distress going for Dublin, — 0 — 6, and another Henrie Linn, who came out of Jeavin (?), and was a magistrate . . . q^{o} was in straits with his family, — 0 — 6.

"June 27. Given to ane Irish man who had part of his tongue cut out by the torries, and had a brief — 0 — 3^{p}.

"20 July. Given to a poor woman Eliza StKey [?] distressed through a fall, having a recommendation from ye Mayor of Carrickfergus. 3 pence."

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We find many entries of small sums given to those who were "suffering for the truth;" likely these sufferers had attended field preachings in Scotland, or the secret services held by some of the Irish ministers who were regarded with suspicion by the Government.

"Ap. 12, 1685. There was 9 pence given out to ane honest gentleman of ye name of Johnstown, 'suffering for the truth.' In Decr., 1685, a man received 8d who had a 'brief,' and a recommendation from Lord Granard."

Among the entries for next year were 2d "to a poor man that had ye falling sickness," and 1s to a "Distressed French Protestant," who was recommended by "ye Major of Darrie." A collection which amounted to 11s. 1½d. was made for James Gillespie—a captive with the Turks. A distinction was always made between strangers and the Dundonald poor who were regular pensioners.

"Given to ye sd poor out of ye box ye 2 of Nr, 86—

"viz., to Mary Kellie ...	...	...	...	— 1 — 6
to Widow McNilie	...	...	...	— 1 — 6
to Widow Rankin	...	...	...	— 1 — 6
to Agnes Short	...	...	...	— 1 — 6
Put into the box	...	...	...	— 12 — 0"

Two months previously these annuitants (there being some variations in the list) had received from 1s. 6d. to 2s. 6d. each, and again in February they got 1s. each. In these accounts the "box" is often mentioned. Under date of August 29, 1687, it is stated that the key of the box was given to Jo. McKittrick. But this is not the strange old coffer possessed by the congregation, which is supposed to have belonged to one of the Spanish vessels that formed the Invincible Armada, as it was long after that date they obtained it.

In Dec., 1688, services were held as usual, and we have the following entry of the collections:—

"The coll: for ye month of December, by Gilb: Kenedy was—7 sh. 7 pence.

"Distr: to Janet Wright	...	...	...	— 1
To James Geddes	...	...	...	— 1
To Margaret Maxwell	...	...	...	— 1
To ye Clerk, Mr. H. W.	...	...	...	— 4 — 6
To a disbanded souldier	...	...	...	— 0 — 1."

There are no entries for five years from this time; the next is as follows:—

"Anno, 1693.

"After my return from our Calamities and troubles in Ireland."

Then we have a record of a few collections given in the usual form. Afterwards there is a blank, as some leaves are missing, having

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evidently been cut out, and the next entry is in 1696. There are the same blanks in the baptismal entries from 1688 till 1693, and from 1693 till 1696, although in this case leaves have not been extracted; besides, the exact date of his "return" is here given as "the 30 of June, 1693."

"Collected ye 11 day of July [1697], —04 — 13 — 00, which was our communion at Dundonald, out of which was dispursed for elements, &c., — 03 — 12 — 09 for a runlet and cloathes for ye tables — 00 — 02 — 08½, with some small money distributed to ye poor and rests in ye box — 00 — 16 — 01½.

"Coll: ye 24 of July [1698] 4 shill: and given to a poor sholar 1 shill:

"Collected ye 16 day of 8^{ber}, — 02 — 06 — ½.

"Given to Mr. Cobham for ye clark's fees of ye meeting, — 02s. — 06.

"Coll: ye 30 of 8^{ber} — 09s. — 03, being ye publik collection for ye captives.

"May first, 1701. Given out to bury Joh Murey three shilings six pe^{e}. Given Robert Kincade, on Mr. Craigheid's testimonie and Mr. Cobham's—older and younger, one shiling sterg."

About this time Cobham devoted his energies entirely to Holywood, and Dundonald obtained "supplies" with a view to become a separate congregation. "Supplies" are first mentioned in October, 1701, and for some years afterwards Dundonald was without a settled minister. Among these "supplies" we sometimes find Cobham's name.

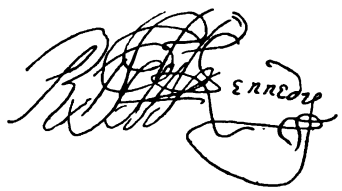
"Aprile, 1702.

"by two suplies of Mr. McCalpin and on of Mr. Cailie, Collected in ye s^{d} 3 days, } 0 — 06 — 06

"Wherof given ye boy y^{t} brought backe ye horse from Mr. McCalpin, 0 — 00 — 08.

"Mr. Bailie and Mr. Humfrey suplied two days collected: 6 : shilin and six pence, qrof sent for Clarke's fies: 5 : shillings, by John McKitricke.

"Septr 14 [1703]. Sent w^{t} John Jackson to ye presbitrie ye clerk's fies, being 5^{s} sterlin.



Fac-simile of Autograph of Gilbert Kennedy.

(To be continued.)

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Two Ulster Heroes in America: President Andrew Jackson and General Sir Edward Pakenham.

By the Rev. GEORGE HILL.

Andrew Jackson.

IN vol. iii., page 167, of the *Ulster Journal*, a correspondent stated that William M'Kinley, in obtaining the Presidency of the United States, has achieved the highest distinction ever yet enjoyed there by any man of the Ulster race. Surely, however, there is at least one splendid exception in the case of General Jackson, who twice won the same position, and under exceptionally difficult circumstances. M'Kinley is an American born, and so also were his father and grandfather before him; but Jackson's birth occurred only a short time after his parents had crossed the Atlantic from Carrickfergus, and just when the colonies were beginning to heave under the throes of the mighty struggle for Independence. Although born and brought up in circumstances of pitiable poverty and obscurity, Jackson soon rose into distinction through the various stages of his stormy but brilliant career as judge, senator, general, and president. From his boyhood until the day of his death—from his first battle at Hanging Rock, where General Sumpter fought the British forces in 1780, until Jackson himself inflicted the final defeat at New Orleans in 1815—he was always a leader amidst the very bravest of his soldiers, always prepared to defy the arrogant and defend the weak. "Among the patriots," says Bancroft, "who were present in this fight (Hanging Rock) was Andrew Jackson, an orphan boy of Scotch-Irish descent, whom hatred of oppression and love of country impelled to deeds beyond his years." The crowning victory of Jackson at New Orleans was assuredly one of the greatest military triumphs on record. The vast English armament that landed there

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with the avowed and most determined purpose of abolishing the Union, then just come to be known as the United States, included Wellington's veterans fresh from their triumphs in Spain and the South of France. They were commanded by Sir Edward Pakenham, one of the bravest and most trusted of British generals. He knew that the troops he was about to encounter were made up of comparatively raw and undisciplined levies drawn hastily from various districts in the States, and he could not conceive how such "an American horde" could fight his own men, who had never been beaten in any Continental battle, and more especially as that horde of American militia was commanded by a person whose name was unknown to the military circles of Europe.

But these sentiments were soon considerably modified in consequence of a memorable night attack made by the comparably small American forces from behind their earthworks. This night attack, led by Jackson, has been described by British authorities themselves as being about the boldest blow ever struck against an enemy under the circumstances. In the battle which quickly followed, Jackson's riflemen still farther and still more terribly dissipated the belief of the British soldiers as to their own unconquerable superiority. The battle of New Orleans, although so decisive and far-reaching in its results, did not last more than about half-an-hour. In this very brief period the immense and splendidly-equipped English army was put to flight, leaving 700 of its best men, including Sir Edward Pakenham and many of his bravest officers, dead on the field, 1,400 wounded, and 500 who contrived to get themselves captured by a subterfuge of their own devising. This subterfuge is explained by Jackson in the following curious reference to the scene, as it appeared to him:—"I never had so grand and awful an idea of the resurrection as on that day. After the smoke of the battle had cleared off somewhat, I saw in the distance more than 500 Britons emerging from the heaps of their dead comrades, rising up all over the plain, and still more distinctly visible as the field became clearer, coming forward and surrendering as prisoners of war to our soldiers. They had fallen at our first fire upon them, without having received so much as a scratch, and lay prostrate as if dead until the close of the action."

William Cobbett, who was himself a brave English soldier, speaks of Andrew Jackson as "the greatest and bravest man now (1834) living in this world, or who has ever lived in this world, as far as my knowledge extends."

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General Sir Edward Pakenham.

Among the family relics treasured at Langford Lodge are the uniform and accoutrements worn by Sir Edward Pakenham at the time of his death. Sir Edward was born in the year 1779, and lived during much of his boyhood and youth "on Lough Neagh's banks." After entering the army, his name soon became honourably known for signal services on "the blood-red fields of Spain." Through all his dangerous career there he escaped comparatively unhurt, and was doomed at last to fall when gallantly endeavouring to urge his men against General Jackson's earthworks near New Orleans. He had been sent there as chief in command of British troops, destined, it was supposed in England, to do wondrous work in the New World. And, undoubtedly, the vast extent and enormous expense of the general outfit on that occasion were enough to justify these high hopes.

The fleet thus employed consisted of no fewer than forty-eight armed ships of war, together with many transports and vessels carrying bombs. Admiral Cochrane was chief in command of the fleet, and all the naval officers under him were seamen who had previously become renowned for their great bravery and experience. Among them was Sir Thomas Hardy, who had commanded the *Victory*, Lord Nelson's flagship at Trafalgar. This fleet was manned by ten thousand sailors and marines, and had on board ten thousand troops, principally selected from the best regiments in the British army, and all thoroughly disciplined soldiers. The programme of this great expedition's contemplated operations may be described in a few words. After the capture of New Orleans, it was to ascend the Mississippi, restoring the regions along both banks to British authority until it eventually met a co-operating British expedition sent from Canada, and the two armies, when thus united, were to hold the entire western portion of the country in subjection to the British Crown.

Among these twenty thousand trained warriors there was not perhaps one man who had any doubts as to the immediate and complete success of the expedition. The English Cabinet shared deeply in this hope of certain and great triumph over the Americans, and had even already appointed several favourites to fill civil offices throughout the magnificent province of Louisiana. But they were thus reckoning altogether without their host; and very soon after the

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rank and file had reached New Orleans, towards the close of November, 1814, they found, with great surprise and even dismay, that the enemy could use their cannon with as terrible precision as their rifles. When General Jackson heard of the actual arrival of the British army, he exclaimed, "By the Eternal, they must have no rest on our soil," and, by way of executing this threat, he ordered the terrific night attack which has often had historical mention; but the incidents connected therewith can never be accurately known, as the affair was fought in thick darkness. When General Pakenham afterwards arrived, on the 24 December, he found his men disheartened, but endeavouring to raise breastworks, although it was generally felt that the army had taken up an injudicious position, and many of its officers believed that the mistake could not be rectified. General Pakenham's first important move was made for the twofold purpose of exactly ascertaining the position of the Americans, and also, as he expressed it, of testing their fighting powers. Both these objects required the presence of a large British force, and accordingly he marched his army forward in two columns under all the pomp and circumstance of glorious war—in other words, with banners flying and drums discoursing their most thunderous military music. But the moment they came within range, the American artillery and rifles began the deadly work; and British officers have stated that scarcely one cannon ball was launched too high or too low, but struck into the midst of their ranks with terrible effect. They had expected to sleep in New Orleans that night—the 28 November—"but before noon," says one of the number, "all thought of attacking was for this day abandoned, and it now only remained to withdraw the troops from their present perilous position with as little loss as possible, the cannon balls knocking down the soldiers and tossing them into the air like old bags."

Sir Edward Pakenham thus quickly, but rather unpleasantly, acquired the knowledge he had so eagerly sought—in other words, he soon discovered that Jackson had taken up a strong position, and that his men, though not numerous, nor very showily dressed, were able to handle their various death-dealing weapons with great energy and skill. The English general then held a council of war, at which it was promptly arranged to attack Jackson's breastworks again without delay, and with large additions of men and cannon from the fleet. This second attack was made on Sunday, the first day of January, 1815, and turned out to be a more disastrous affair for the assailants

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than even their former very severe repulse. During this second assault, fifty pieces of artillery of large calibre rained a terrific fire on the British ranks, whilst the American rifles performed their part in the deadly work with terrible vigour and precision. "About noon, when the smoke slowly rolled away from the plain, it was observed that, whilst no serious impression had been made upon the American fortifications, the six batteries of the British, which had presented such a formidable appearance in the morning, were almost level with the earth. The guns were all overthrown. The sailors who had manned them were seen running to the rear, and all over the plain the British soldiers had again taken refuge behind ditches, huts, and heaps of stubble."

The following week was spent on both sides in active preparations for the final conflict. Jackson was under the impression that Pakenham knew his work better than to march up a third time on the same track to certain defeat and destruction; but the latter had discovered one weak spot in the American fortifications, and, instead of making any flank movement, he determined by another great effort to beat the enemy from their breastworks. In the meantime, however, Jackson had also found out the weak place in his own works, and early on the morning of the battle General Adair, with one thousand Kentucky riflemen, took his stand just behind that portion of the earthworks which a deserter had correctly informed Pakenham was the weakest point in the American position. Jackson was present there awaiting the arrival of the Kentuckians, among whom he walked, saying very quietly as he went—"Don't waste your ammunition. See that every shot tells. Let us finish the business to-day." And that day—Sunday, Jan. 8, 1815—the "business" was done in a very short time indeed. As soon as the morning mists cleared away, and showed the whole plain covered by advancing British troops, the American bands struck up "Yankee Doodle," and the soldiers, who had absolute faith in their commander, welcomed the coming struggle silently, but with grim exultation. On came the dense columns of British, marching right on what they supposed to be the vulnerable point already mentioned; but when they came nearer, the huge cannon balls cut great lanes amongst them, tossing many into the air, and hurling them right and left. But the columns still steadily advanced with the greatest bravery until they came within range of the riflemen of Kentucky and Tennessee, who were massed at the very spot where Pakenham was bent on making the first assault. There were four

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lines of riflemen, one behind the other, and the discharge from their rifles is described as having been as steady, as continuous, and as destructive as it could have been from a row of accurately-pointed Gatling guns. Yet, during all this dreadful ordeal, the British columns continued gallantly to advance, until they came within sight of the yawning moat or canal which lay before the American fortifications, and whose great depth and width brought them at last to a sudden stand. Neither scaling-ladders nor fascines were forward in time, and what else could be done by the rank and file than save themselves as best they could? There were no means at hand of getting over the canal, and none of scaling the earthworks beyond it. Almost every mounted officer had fallen; at least, seven hundred men had been already slain, and more than half of the remainder wounded. The whole of the great British army then suddenly broke, the men running headlong from the front, despite the orders and threats of their officers. Sir Edward Pakenham rode amongst them, shouting, "For shame! Recollect that you are British soldiers! This is the road you ought to take," pointing to Jackson's breastworks. He then took off his hat and rode straight into the most dangerous spot on the field. He was soon shot down and carried to the rear, expiring under an oak tree, which is still, we have been told, standing there, and known by his name. In less than a week the British had all departed in their ships, leaving a large number of wounded, too ill to be removed, who were tenderly treated by the Yankee soldiers, and by several private families in New Orleans.

All this dreadful slaughter at New Orleans was going on at least fifteen days *after* the peace between Great Britain and the United States had been duly concluded at Ghent! Why did not the English Cabinet wait to see the result of preliminary negotiations before incurring the ignominious loss of so many men and so much treasure?

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The Pipers' Competition at the Feis Ceoil.

BY ROBERT YOUNG, J.P., C.E.

WHILST the Irish Musical Festival, celebrated in Dublin in May, 1897, with so much *eclat*, showed plainly that the old Irish harp has gone out of use, it was some satisfaction and compensation to find that our other characteristic musical instrument, the Irish pipes, still held the field.

Alas, not even one solitary harper entered for the Irish *wire-strung* harp prize offered by W. J. Simpson of Belfast; but seven pipers made their appearance on the morning of Saturday, 22 May, in Molesworth Street Hall, to compete for P. J. M'Call's premiums. These were offered for the best playing of native airs hitherto unpublished, the greater merit being given to the second condition.

The adjudicators were Dr. Culwick, P. J. MacGinley, and the writer of this notice.

It was interesting and gratifying to find that every province in Ireland was represented by at least one performer in this competition. Their names and native places are as follows:—

Turlough MacSweeney, Gweedore, Co. Donegal.
Richard Lewis Meally, Boyle, Co. Roscommon.
Thomas Rowsom, Dublin City.
John Flanagan, do.
Denis Delaney (blind), Ballinasloe, Co. Galway.
John Cash, Summerhill, Co. Wicklow.
Robert Thompson, Cork City.

The only non-professional was Richard L. Meally. With the exception of Thompson, who had only a single set of pipes of well-worn aspect, all the others were well equipped with double sets having the latest improvements.

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It was not very easy to get each player to understand exactly what was aimed at or what was expected from him. He was asked to confine his efforts to such music as he thought was only known to himself or in his district. Generally to put them at their ease, the players were allowed for some minutes to show their style by preluding with one or more of their favourites, such as "Molly Asthore" or "The Last Rose of Summer," and then they were pressed to give something never heard before.

At length, when the happy moment came that, as far as the memories of Bunting, Petrie, Joyce, or Holden served, the judges thought a hitherto unwritten air was being played, the phonograph was brought into position, and a durable record taken on one of its tiny waxen cylinders, duly preceded by the name of the player and of the tune. At the close of the competition, which lasted from 11 till half-past 2 o'clock, the judges were able to eliminate, from the various airs played, eight which they considered unpublished and worth preserving, and they awarded the prizes in the order following, viz.:—

1st. Turlough MacSweeney, for "MacSweeney's March" and *Sneachta na Casga—Anglice*, "Easter Snow."

2nd. Two considered of equal merit, viz.:—Richard L. Meally, for "The Lad that I Love" and "Love among the Roses;" John Flanagan, for "The Walls of Liscarrol"—a jig.

3rd. Robert Thompson, for "Geese in the Bog," "The Rogue has his Breeches on," and "Kitty's Wishes"—all jigs.

Small prizes were also given to Rowsom, Cash, and Delaney for their good playing of known airs.

Dr. Culwick has been good enough to undertake, by aid of the phonograph records, to obtain the correct notation of these *provisional* additions to the already ample stores of native melodies. No doubt, in due time these will be published, and possibly, when musical experts have collated them, some may be found to be merely variants of airs already known.

Now that this Feis Ceoil has been such a success, it would be well to consider the desirability of holding the next one in Belfast. The splendid position taken by the Belfast Choir shows that in musical taste and execution Northerns are not a whit behind those in the South; and it should never be forgotten that the "Great Harpers' Meeting" here a century ago was the means of preserving our native music for all time, and gives Belfast a claim which even Dublin cannot dispute.

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Traces of the Elder Faiths: Fairy and Marriage Lore.

By Colonel W. G. WOOD-MARTIN, M.R.I.A.

(Continued from p. 167, Vol. III.)

ANOTHER remedy is, directly after sunset, to bar every door and window in the house, light a great fire of turf on the hearth, and place nine irons in the fire. As they become heated a great noise will be heard without, and a witch will try to force an entrance, beseeching the occupants of the house to take the irons off the fire, as they are burning her. Finding all attempts at entry useless, the witch, shrieking with agony, will return to her house and bring back all the butter. The irons may then be removed from the fire, her torments will cease, and the farmer will enjoy, in undiminished quantity, the product of his cows.

In any case a careful housewife should always, before retiring to rest, leave a large vessel full of good drinking water in the kitchen. One night a woman was awakened by a great noise, and on entering her kitchen found the fairies in possession, some of them cooking victuals before the fire, whilst others were preparing the food. The good people cautioned her to go back, so she wisely retired again to her bed. The next morning everything in the kitchen appeared undisturbed, except the large vessel used for holding drinking water, which was now full of blood, a hint to leave plenty of pure spring water for the self-invited guests.

Many years ago, two industrious women engaged one night in spinning flax, in a cabin in a remote, wild, and mountainous district, were suddenly disturbed by a loud knocking at the door. The affrighted women made no reply, when a shrill voice outside enquired in Irish, "Are you within, feetwater?" "I am," came the reply from a pot in the corner of the kitchen in which the family had washed their feet before retiring to bed. A sound of splashing was heard in the water, and an eel-like form rose from the pot and, stretching

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forward, unbarred the door. Several women of small stature, extraordinary appearance, and strangely attired, entered, and began to use the spinning-wheel. Under pretence of fetching turf for the fire, one of the inmates walked out of the opened door, but immediately rushed back, exclaiming "The mountain is on fire!"

The unwelcome intruders at once ran out of the house shrieking, and exclaiming, "My husband and my children are burnt." On the success of the stratagem, the women of the house lost not a moment in resorting to the usual precautions against fairy influence. They made fast the door with the iron tongs, laid the broom against the door, threw a glowing ember from the hearth into the "feet water," plucked a quill from the wing of a speckled hen (almost needless to explain that fowl always roost in the cabins), removed the band from the spinning-wheel, placed the carded flax under a weight, and made up the fire. They were scarcely in bed when the mysterious visitors were heard outside calling in Irish as before, "Let me in, feetwater;" but now the response from the pot was, "No, I cannot, for there is a spark in me." The fairy women then addressed their applications to all the other objects in turn—"Let me in, tongs;" "Let me in, broom;" "Let me in, speckled hen;" "Let me in, wheel-band;" "Let me in, carded flax." Each object replied that it was powerless to obey, owing to the precautions which had been taken. The fairies thereupon raised a yell of disappointed fury, and took their departure, with the imprecation, "May your tutor meet her reward."

Here, again, in this story, iron is employed as a charm against fairy-influence and fairy-assaults; but the strange legend also may be instanced as descriptive of the custom of throwing a piece of burning peat into any vessel in which feet have been washed; and to this day the fizzing of an ember in a pot of water is music in the ears of an old crone, from the assurance that the house is thus impregnable to the assaults of the "good people."

A horse-shoe is often to be seen nailed over the door of a dwelling-house, dairy, or stable, or to the mast of a fishing smack. In the first instance, it prevents the fairies from entering the house and doing mischief to the inmates; in the second, it is a certain preventive against their milking the cows, taking the horses out of the stable and riding them over hill and dale the long night through, leaving them to be discovered in the morning trembling in every limb, exhausted and bathed in sweat; in the third instance, it is a charm against fairies, who are supposed to be fond of lurking in fishing

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boats drawn up on the seashore, and delight in hindering fishermen in their toilsome avocation. A small piece of iron should be sewn into an infant's clothes and kept there until it is baptised; another preventive is to put salt on the cradle.

The fairies are reputed to have been conquered by a race using iron weapons, so they dread that metal, or steel. When the friends of a person who has been carried off by the good people venture into their underground retreat to bring back the captive to upper air, they arm themselves with a missal, or a prayer-book, and an iron knife. This latter laid on the threshold of the entrance into the rath prevents the fairies from pursuing the rescue-party when they have found the prisoner, and are in the act of carrying him off. Another practice adopted by persons who wish to recover a spell-bound friend from a state of durance, is to stand on All Hallow Eve at a cross-roads, in a rath, or at such spot as may be pointed out by a wise woman or a fairy doctor. Having rubbed a special ointment on the eyelids, the fairies will become visible as the fairy troop sweeps past the spot, and the gazer be enabled to recognise the prisoner by some peculiarity of dress, or by some token. A sudden gust of wind indicates the near approach of the elves; stooping, the watchers gather up the dust from under their feet and throw it at the procession. The fairies are thereby compelled to surrender any human being in their custody.

Young mothers are supposed to be carried off to nurse fairy children, and well-known pipers or fiddlers are also transported to underground dwellings, where, if they eat and drink of the good things offered to them, they are never allowed to return to their earthly homes. According to Shakspere, the English fairies, at anyrate, are provided with a properly-qualified midwife of their own, for in *Romeo and Juliet* the following description of the "Mistress Fairy" occurs:—

> "O, then, I see Queen Mab hath been with you.
> She is the fairies' midwife."

It is well known that the ministry of well-disposed fairies was peculiarly conversant with the birth of children. The testimony of Milton is express:—

> "Good luck befriend thee, son, for at thy birth
> The faëry ladies danc'd upon the hearth;
> The drowsy nurse hath sworn she did them spie,
> Come tripping to the room where thou didst lie,
> And, sweetly singing round about thy bed,
> Strow all their blessings on thy head."

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For a girl to dream she sees a fairy is a sign that she will soon be married. Under any circumstance it is a favourable omen for women to dream of fairies, but it is an unfavourable sign for men, and no man should undertake any important matter for several days after such a dream, or it will surely end in disappointment.

In remote parts of the country it is still believed that the fairies change children in the cradle; if an infant commences to pine or become peevish, it is a sure sign that an exchange has been effected. Detailed narratives of the removal or substitution of a fairy for an earthly child are not uncommon. Spenser in the *Faërie Queene* thus describes the incident:—

". . . A fairy thee unweeting reft,
There as thou slept in tender swaddling band,
And her base elfin brood there for thee left,
Such, men do changelings call, so changed by fairies' theft.

Therefore babies should be carefully watched until they are christened, lest they be carried off or changed.

Until a woman has gone through the ceremony of churching, after the birth of her child, she is the most dangerous being on earth. No one should eat food from her hand, and myriads of demons are always around her trying to do harm, until the priest comes and sprinkles holy water over her. Even if she goes to the river to wash, the fish will all go away from her in tremor and fear; for fishes are a very pious race, and cannot bear to be touched by unholy hands ever since the mark of Christ's fingers was on them. Indeed, they were once, by accident, auditors of an argument against transubstantiation held by a heretic, and were so shocked at his language that they all left the river, and the disappointed angler could not help regretting that the fish were so very particular as to the tenets of Holy Church.

If a man leaves the house after his wife's confinement, some of his clothes should be spread over the mother and infant, or the fairies will carry them both off; for the fairy queen desires, above all things, a mortal woman as a nurse for her fairy offspring. And if her own child happens to be an ugly little sprite, she will gladly change it for the beautiful human babe, who henceforth will live entirely in fairyland, and never more see his kindred or home.

Fairy changelings are recognised by their tricky nature, and by constantly complaining and crying for food. A plan, which at once demonstrates the nature of the child, is to place it over the fire on an iron shovel, when with wild shrieks the fairy vanishes up the chimney, venting all sorts of anathemas on the household that has so treated

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it; but while waiting for the solution of the enigma, the unfortunate child is often so dreadfully burned that it dies in great agony, its cries being heard with callous indifference by its parents, who imagine that it is the fairy child, not their own offspring, that is tortured.

The fairy changeling often produces a set of tiny bagpipes—sits up in the cradle, and plays jigs, reels, and lively dance music. The inmates of the cottage are forced, greatly against their inclination, to commence dancing, and this enforced amusement continues until they sink from exhaustion. When the infant is thus known to be undoubtedly a changeling, it is removed on an iron shovel from the cabin, and placed on the centre of the dunghill, whilst rhymes are recited by the fairy doctor directing the operations, together with some verses in Irish, of which the following, according to the Rev. John O'Hanlon, is a correct translation:—

"Fairy men and women all,
List! it is your baby's call;
For on the dunghill's top he lies
Beneath the wide inclement skies.
Then come with coach and sumptuous train,
And take him to your mote again;
For if ye stay till cocks shall crow,
You'll find him like a thing of snow;
A pallid lump, a child of scorn,
A monstrous brat of fairies born.
But ere you bear the boy away,
Restore the child you took instead;
When like a thief, the other day,
You robbed my infant's cradle bed.
Then give me back my only son,
And I'll forgive the harm you've done;
And nightly for your sportive crew,
I'll sweep the hearth and kitchen too;
And leave you free your tricks to play,
Whene'er you choose to pass this way.
Then like 'good people,' do incline
To take your child, and give back mine."

The ceremony completed, all retire into the cottage, the door is carefully closed, whilst additional incantations are recited. Any sound made by the wind, or the noise occasioned by a passing vehicle, is regarded as heralding the arrival and departure of a fairy host. The cabin door is then cautiously opened, the assembled party walk to the manure heap, and the poor emaciated baby is handed to the deluded parents by the fairy doctor, who declares that the true child has been returned by the "good people."

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If a child accidentally falls, it should at once be given three small pinches of salt, for the fairies, in trying to carry it off, caused it to tumble, and salt is a well-known antidote against fairy influence—for this reason an infant after birth is frequently given salt. Salt in itself is considered very lucky. Though it be the last in the house, no person ever refuses it to a neighbour; for although it is unlucky to give away the last of anything, it would entail even worse luck to refuse the gift of salt.

If an infant is born with teeth, these must be at once drawn by the nearest blacksmith—the representative of the ancient *ceard*. When an older child loses his first teeth, care is taken to make him throw them into the fire, or else evil will befall him, for nothing belonging to the body should be parted with lest it fall into the hands of ill-wishers.

The fairies are supposed to issue by moonlight from their underground dwellings, and disport themselves on the green sward of the raths.

> "But woe betide the wand'ring wight
> That treads its circle in the night."

These elfin sports continue during the summer and autumn nights; but the first crow of the cock or the first glow of morning is a signal for instant retreat to their underground dwellings. They are so tiny and lightfooted, and touch the green blades of grass so delicately, that they never shake off the dew-drops, even during their wildest gyrations.

> "Graciles tripudiamus
> Molle gramen nec curvamus;
> Pede festo quod calcatum
> Choris noctu consecratum
> Spica vernat altiore;
> Lux cum redeat auroræ."

which may be thus rendered—

> "On tops of dewy grass,
> So nimbly do we pass,
> The young and tender stalk
> Ne'er bends where we do walk:
> Yet in the morning may be seen,
> Where we the night before have been."

They are generally clad in green, or white silver-spangled clothes with high-peaked and wide-brimmed scarlet caps. On clear moonlight nights they are often seen dancing on and around the large umbrella-shaped mushrooms growing on old forts. If espied by

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earthly beings, they endeavour to entice them to visit their subterranean abodes. Such visitors have need of the practice of the greatest asceticism to extricate themselves from fairydom.

"The fairies are dancing by brake and by bower,
For this in their land is the merriest hour.

Their steps are soft and their robes are light,
And they trip it at ease in the clear moonlight.
. . . . .
Their queen is in youth and beauty there,
And the daughters of earth are not half so fair.

She will take thee to ramble by grove and by glen,
And the friends of thy youth shall not know thee again."

In some raths, if you place your ear to the ground when the fairies withdraw, you can hear them moving about in the subterranean chambers; you can also recognise the clink of money, and the noise of locking and unlocking their great treasure chests.

The picturesque and beautiful appearance of the wee folk, their splendid halls and magnificent feasts, are, it is alleged, mere illusions. If you procure a box of fairy ointment, and rub it on the eyelids, you instantly see everything as it really is. The finely-dressed little people are wizened and deformed imps, the splendid halls are damp earth-floored caverns, the sumptuous feasts are a meagre supply of squalid food, and their treasure chests are filled, not with gold, but with mere heaps of withered leaves and other rubbish.

The (?) cheering notes of the bagpipes, and the more melodious sound of the fiddle, are often to be heard in the stillness of night issuing from the innermost recesses of raths, the invisible denizens of these retreats footing it in the dance to the cadence of these lively and unearthly strains. A gentleman, on entering a cabin in a remote district, observed a young girl crouched before the fire chanting a melancholy-sounding song. On inquiry, he learned that the sufferer had overheard fairy music, that she had lost her memory, took no interest in what was going on around, and heard continually the soft and plaintive music of the wee folk.

The fairies often reward good earthly musicians in the manner they think will be most acceptable. Crofton Croker recounts how a poor little hunchback, sitting one night at the foot of a rath, heard the sound of many voices singing within the fort. The words of the song were—*Da Luan, Da Mort; Da Luan, Da Mort; Da Luan, Da Mort;* then there was a pause, and the melody went on again. The hunchback, tired of hearing the same [illegible] and sung over and over

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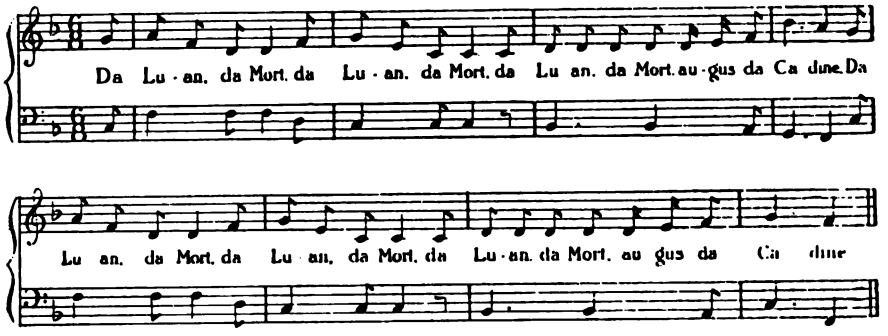
without change, watched his opportunity, and after the pause, when *Da Luan, Da Mort* had been sung three times, he went on with the tune, adding the words *Augus Da Cadine*, and then continued accompanying the voices inside the moat, finishing the melody when the pause again came with *Augus Da Cadine*. The fairies were so delighted at this change that they conveyed the hunchback into their underground hall, and, to reward him for his musical skill, removed his hump, and he emerged from fairydom a well-shaped, dapper little fellow. Various raths in different parts of Ireland are assigned as the scene of this story, and to render the recitation of the tale more effective, the rude melody is usually sung to the listeners by the story-teller.



The fairies, however, are not always given to amusement, music, and gaiety. Very often the tiny inhabitants of two neighbouring forts quarrel, and sanguinary conflicts ensue. These encounters generally take place during the night-time, and poor mortals, living in the vicinity, are terrified by shrill screams and all the various noises which accompany a fiercely-contested battle; in the morning the scene of the struggle is covered with tiny pools of blood, and other traces of the fight.

About the year 1800 a battle was fought in the County Kilkenny between two fairy hosts. The opposing armies lined the ditches on either side of the road, the public thoroughfare being the debatable ground. The hawthorns on the fences were broken, as if crushed beneath the feet of infantry and cavalry, and although the previous evening hedges and fields were uninjured and blooming, yet in the morning the branches of trees, bushes, and the green sward were dyed with blood. In the year 1797 a great number of fairies were observed at midday marching in military array across a bog between Maryborough and Stradbally. In 1836 another party was seen

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crossing the hills at Ballyfriar, in the same locality—in fact, from numerous recorded instances of armed parties of the fairy host appearing in this neighbourhood, the County Kilkenny must have been their favourite exercising ground.

In a place called Cashel, about a mile from Ballyroar, there stood a solitary hawthorn, supposed to be held sacred by the "good people." On a fine summer's day a peasant, whose house stood opposite this bush, saw soldiers, many hundreds in number, marching up this tree. Seized with sudden terror, he fled into his cabin; but on emerging from his shelter some time afterwards he, to his great astonishment, beheld many hundreds of little men creeping like bees along the boughs of the hawthorn, each individual only the size of an ordinary mortal's little finger.

"Sheeauns," or fairy mounds, are met with in great profusion, particularly in the West of Ireland—in fact, their number would lead one to believe that some parts of the country must have been, at one time, more thickly peopled with fairies than with men. Their numbers must have been diminished by their internecine feuds. Quite recently a patriarchal peasant informed a gentleman that he had seen a number of fairies around him, and this was at once corroborated by his companions, who stated that they had observed a field full of them, whilst others engaged in quarrying left off work, as the place was so full of the "good people" as to be hot! Although the gentleman immediately offered £50 if a fairy was shown to him, and £100 for a photograph of one, he has not yet had the opportunity of paying the reward. This appears strange, for William Allingham, the poet, describes the "good people" as being everywhere:—

"By the craggy hillside,
Through the mosses bare,
They have planted thorn trees
For pleasure, here and there.
Is any man so daring
As dig them up in spite,
He shall find their sharpest thorns
In his bed at night."

One rather rare kind of fairy also to be described—the Leprechaun, or hermit-fairy, of peculiar habits, tastes, and powers—lives a solitary life, for in Leprechaun history there is, at present, no recorded instance of two of this class of "good people" ever having been seen together. The Leprechaun loves solitude and retirement, frequenting undisturbed nooks, where he can sit in perfect quiet, without fear of

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interruption, in the pursuit of his usual occupation, that of a brogue or shoe maker. Though carrying on this humble trade, he is described as wearing the red square-cut coat and long waistcoat richly laced with gold, the knee-breeches, shoes, and cocked hat characteristic of the beaux of the last century. He possesses the power of bestowing unbounded wealth on whatever mortal can catch and keep him under his eye, until, weary of human observation, he gives the ransom demanded for his liberty. Nearly always, by some device, he makes his captor avert his gaze, if only for a moment, when he instantly vanishes.

There is another gruesome spirit, of the hobgoblin species, who is generally seen without his head—in fact, it is doubtful if the Dullaghan has ever been observed with his cranium properly placed on his body, as he generally carries it under his arm, or produces it from his capacious pockets. This, however, appears to be a comparatively modern kind of spectre, and headless phantoms are not confined to Ireland. St. Augustine, whose veracity, it is to be supposed, no one will question, actually preached to beings of whom it is said, "et vidimus ibi multos homines ac mulieres capita non habentes." Other legends of saints demonstrate that many of them can dispense with a cranium, as St. Denis, who walked from Paris to the place which now bears his name without his head. This remarkable performance is quite eclipsed by that of the patron saint of a Spanish church at Saragosa, who strolled along for three miles carrying his head in his hands, and talking all the time.

Spirits (good, bad, and indifferent) cannot cross a stream of running water. This idea may have originated in a curious phenomenon with regard to the movements of "Will-o'-the-wisp," or the bog spirit, the phantom of the moors, whose dancing light lures its followers into miry places, precluding all chance of escape. When this light reaches the edge of a stream of running water, it is driven backward by the currents of air accompanying the flow of the water, it then makes several essays, returning again and again, before it finally glides along, and down, the banks of the stream which, on account of the air-current, it cannot cross. On the death of a man of the Khasi tribe away from his native district, after the corpse is burnt, the calcined bones are carefully collected and carried back to his village. The spirit will follow the remains, but it cannot cross a river, so the people carrying the bones stretch a cord—styled the "string bridge"—and the spirit of the deceased takes advantage of it to glide across.

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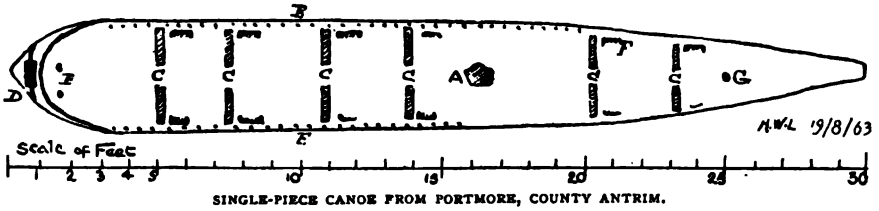
It is now known that marsh gas is due to the decomposition of vegetable matter in bogs, swamps, and stagnant water. If a pole is thrust into the mud at the bottom of a pond, or the mud stirred up, in the summer season, this gas will rise in large bubbles to the surface, and in the winter season, when the surface of the water is frozen, large air bubbles are seen locked up here and there in the heart of the ice. In either of the above instances, if a light be applied to the gas as it escapes from its imprisonment in the water or from the ice, it will take fire; but a difficult problem to solve is how the gas, which issues from boggy ground and constitutes "will-'o-the-wisps," becomes ignited. This is alleged to be due to the decomposition of certain animal substances, the gases from which mingle with and ignite those from the decaying vegetable remains in their vicinity.

(To be continued.)



SINGLE-PIECE CANOE FROM PORTMORE, COUNTY ANTRIM.

Canoe Found at Portmore, Co. Antrim.

BY THE REV. H. W. LETT, A.M., M.R.I.A.

IN the first week of August, 1863, a man named Knox, residing at Portmore, Parish of Ballinderry, Co. Antrim, while searching for bog-timber in the shallow parts of Lough Beg or Portmore Lough, at a spot close to "Sallagh Island," met with what seemed to be a large oak tree, the projecting end of which was just covered by the water, which, owing to a dry summer, was unusually low. When the supposed tree had been loosened from the black mud in which the greater portion lay embedded, it was found to be "an old boat," which was easily towed ashore, and hauled out on to the green bank.

Having heard of the discovery, I visited the place. The "old boat" I found to be an ancient canoe formed out of the hollowed

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trunk of a single oak tree. With the assistance of a friend I made accurate measurements:—Total length, 30 feet; greatest width, 3 feet 7 inches; depth, 18 inches. This, according to Wilde's Catalogue, is longer than any of the "canoes" in the Museum of the Royal Irish Academy, Dublin. The accompanying plan, which has been drawn to scale, will enable those interested in the subject to understand some peculiarities observed in this canoe.

At A, a raised knob, 8 inches by 5 inches, has been left standing about 3 inches high.

At B are three holes pierced through the bottom.

At C are six in-timbers or stretchers on the bottom; they do not extend up the sides, which looks as if they were not intended for purposes of strength, and they are all cut out where the letters C are.

At D, in the bow, is a socket 5 inches by 3 inches, into which run two pin-holes from the outside for the purpose of securing whatever was set into it; two grooves in which a small rope could have lain lead outwards from this socket over the gunwale. The bow portion of the wood has been left much thicker than elsewhere.

E E.—Along both gunwales the sides are pierced with a number of holes—36 in the starboard or right-hand side and 25 in the other. There are traces of these holes having been continued in a line up to the end of the stern, but this portion of the "canoe" has been much damaged, and the holes are indistinct.

At F are slight projections about 4 inches wide, which may have been the supports of seats.

G is a hole through the bottom, sufficient to admit the forefinger.

At the present time Sallagh Island has the appearance of a crannoge, stakes being visible around its shore at low water. Doubtless, what is now meadow around the lake was either covered with water or a swamp, so that this crannoge would have been a place of great safety, the causeway to it being only known to the initiated by this means, and it could be reached by canoes.

The foregoing paper was contributed by the writer to the first series of the *Ulster Journal of Archæology*, but did not appear. The "canoe" no longer exists; the last portion of it was shown about fourteen years ago to the writer, in the garden of Frederick L. Turtle, at Aghagallon.

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Some Notes on the Old Private Banks of the North of Ireland.

By C. M. TENISON, B.L., M.R.I.A.

IT seems surprising that the provincial towns of the North of Ireland were, in the old days, not provided with bankers, while Leinster and Munster were so overrun by that enterprising class. No private banker ever set up a business in such places as Armagh, Ballymena, Enniskillen, Clones, Coleraine, Drogheda, Dundalk, Larne, Letterkenny, and Strabane, and yet all these, or nearly all, were localities where enterprise might have been rewarded. Amongst the towns of the North (excepting, of course, Belfast) the following alone could boast of local bankers—Aughnacloy, Dungannon, Lisburn, Derry, Lurgan, Monaghan, Newry, and (though outside Ulster, I may here include it) Navan. None of the banks in these places dates back in origin to the last century. And I regret to say that the record of the majority of them is a record of a brief and commonplace existence—brief presumably because unsuccessful. I am sorry I am able to give but meagre details of these banks and bankers. My notes on them, collected many years ago, are not now available, and I must rely on some of your readers to supply more information regarding their history and personality.

AUGHNACLOY.

JAMES FALLS, a member of a local family, opened a bank in Aughnacloy in 1804, but he did not long continue at the business, as apparently he had abandoned it and closed his "shop" in 1807. (He may have been the *James Falls* who married, 3 May, 1801, Mary, sixth daughter of John Preston, and sister of John, Lord Tara, and who had issue, of whom Maria married Andrew Vance of Dublin, who died in 1849.)

DUNGANNON.

The "Dungannon Bank" appears in 1804 as KNOX & HANYNGTON, but this may be an error, as a few years later, in 1808, it was

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THOMAS KNOX HANYNGTON (or Hannington), and as such it remained till its disappearance in 1815 or 1816.

Hanyngton was a Dungannon man. Either the banker or his father married, in 1780, Isabel, daughter of William Harkness (who died in 1746). The banker's daughter, Euphemia Caulfield Hanyngton, married, first, Capt. Dalton, R.E., and, secondly, Major-General Wm. Sullivan, sixth son of Sir Richard Joseph Sullivan, Bart., and died in 1877.

LISBURN.

In 1804 "WILLIAM BROWNLOW, ESQ., & CO." opened their bank here, but they apparently closed it almost immediately after, and subsequently re-commenced the business in Lurgan.

LURGAN.

WILLIAM BROWNLOW, evidently discovering that Lisburn was not an advantageous locality for the gratification of his banking proclivities, transferred his bank (WILLIAM BROWNLOW, ESQ., & CO.) to Lurgan, where his social influence was paramount. The house was opened there about 1806, and the partners were *William Brownlow*, *Joseph Malcomson*, *Henry MacVeagh*, *John Cuppage*, and *John Waite*—a goodly and heterogeneous company. The bank did what must now be regarded as a wild business. Within a twelvemonth it had put its notes, to the face value of £170,000, into circulation. These were issued "*Payable at Wilcock's and John Phelp's, Capel Street, Dublin*," and there alone they were redeemable.

Brownlow died in 1815, but prior to this date he and Cuppage and Waite had retired from the business, and the concern was "MALCOMSON & CO." In that year there were but three partners—*Joseph Malcomson*, *Henry MacVeagh*, and *Alexander Cuppage*. The latter was probably son of John Cuppage, the founder-partner.

William Brownlow was the eldest son of the Right Hon. Wm. Brownlow of Lurgan, descended from Arthur Chamberlain of the Co. Meath, who had assumed the name of Brownlow. He was born in 1755; married, 1795, Charity, daughter of Matthew Forde of Seaforde, and died *s.p.* in 1815. He was M.P. for Co. Armagh, 1795–97, 1807–12, and 1812–15. His younger brother, Charles Brownlow, was created Lord Lurgan, and was ancestor of the present peer. Of the other partners I know very little.

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DERRY.

In 1804 a powerful and respectable private bank was established in Derry by Sir ANDREW FERGUSON, HENRY ALEXANDER, and JOHN BOND. Three years later they opened a branch, or perchance a head office, in Dublin, at 12, Upper Ormond Quay.

Sir Andrew Ferguson resided at "The Farm," near the City of Derry, of which he was Mayor in 1798, and M.P. 1798–1800. He voted for the Union, and was rewarded with a Baronetcy (created 1801) and "a place on the Barrack Board worth £500 a-year." He was son of John Ferguson, a merchant in Derry. He married Anne, daughter of Robert Alexander of Boom Hall, and sister of Henry Alexander, his partner in the bank. His male line and the baronetcy are extinct.

Henry Alexander was of Glentogher, Co. Donegal, and was second son of Robert Alexander of Boom Hall, aforesaid, merchant. He was also in the Irish Parliament, M.P. for Newtown, 1788–90; Askeaton, 1790–97; Derry, 1798–1800; and in the Imperial Parliament he was M.P. for Old Sarum, 1802–1806. He also voted for the Union, receiving, according to Sir Jonah Barrington, as a reward for his vote, the Chairmanship of the Committee of Ways and Means in the House, and subsequently he was appointed Colonial Secretary at the Cape of Good Hope. He was born 1763, and died 1818, having married, 1807, Dorothy, daughter of Francis Rivers of London. His male line is also extinct.

John Bond was of Kilclogher, Co. Derry, and was descended from Ephraim Bond, "who came out of Yorkshire and settled—a prosperous merchant—in Derry in 1650." This Ephraim was also ancestor to Sir James Bond, created a baronet in 1794, who died *s.p.s.*

MONAGHAN.

In 1804 HAMILTON & MITCHELL opened a banking business in Monaghan. It lasted but a year or two. I know nothing of the partners.

NAVAN.

JOHN FAY tried his inexperienced hand at banking in this his native town in 1804, but his bank came to an end in 1806, with what results I can only conjecture. (He was probably John Fay of Ballyhaise, who was born about 1760, and died, January, 1836, eldest surviving son of Thomas Fay of Mayo House, Co. Meath.

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FAC-SIMILE THREE GUINEA NOTE OF MOORE, MACAN, AND FOXALL, NEWRY, 1815. *(In the possession of Alfred J. A. Lepper.)*

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NEWRY.

Amongst the provincial towns of the North the ancient town of Newry stood pre-eminent in the banking line, for it alone could boast of having possessed two private banks, apparently existing together for some time.

In 1804, the year that saw nearly all these Northern banks started —though why it was selected as the period for the commencement of banking operations is not quite clear—CORRY, OGLE & CO. opened their bank in Newry. I cannot identify the partners, but the Corrys and Ogles were families of note and influence in the town. This firm subsequently became agents in Newry for the Bank of Ireland.

Towards the end of 1807, probably inflamed thereto by the success which attended the transactions of Corry, Ogle & Co.'s establishment, MOORE, MACAN & FOXALL opened a rival bank. The first partners were *John Moore*, *Robert Macan*, and *Joseph Foxall*; and in a few years—certainly before 1815—*Meredith Foxall* (son, I presume, of Joseph) was taken into the firm.

John Moore (son of John Moore, M.P.) was of Drumbanagher. He was M.P. for Ballinakill, 1777–83 and 1783–90; Lisburn, 1790–97; and Newry, 1797–1800.

Joseph Foxall lived at Killeavy Castle, Co. Armagh, and married Sarah Adams of Feversham, Co. Tyrone, and had issue.

The bank-note here reproduced is signed for John Moore, Robert Macan, and Meredith Foxall, and is a "promise to pay the Bearer on Demand Three pounds eight and threepence," although Three Guineas are set out on the face. It is signed "R. Macan" and subscribed by "S. Richardson" and "Nich. Jackson," and endorsed on the face by "John Megaughey" and "Geo. Hanna." On an oval seal to the left are the Newry arms—*On a mount a Bishop enthroned, his dexter hand raised in the act of benediction, and with his sinister supporting his cross, all between two yew trees.* The legend round the margin—"*Sigill curle jurisdict exempt de viridi ligno al Newry.*"

The business of Corry, Ogle & Co. was, I believe, taken over by the Bank of Ireland. Moore's bank, I understand, came to grief.

NOTE.—There are some monumental inscriptions of the Corry and Ogle families given in the 1896 Report of *The Society for the Preservation of the Memorials of the Dead*, pages 254–261.—F. J. B.

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An Irish Funeral Oration over Owen O'Neill, of the House of Clanaboy.

TRANSLATED BY DOUGLAS HYDE, LL.D.

THE following funeral oration over Owen O'Neill is preserved in one of the six Irish MSS. in the Belfast Museum. The handwriting in which it is copied appears to be that of Samuel MacBrisi, or Bryson, but unfortunately the ruthless bookbinder, as so often happens in the case of bound MSS., has snipped off the name of the copyist, which probably followed the date and the place of transcription ("Belfast, the 16th of April, 1805"), only the tops of three or four letters being left, which, however, from their shape, appear to bear out the supposition that the copyist was Samuel Bryson.

This tract says that Owen O'Neill died in 1774, but according to a genealogy formerly in the possession of Viscount O'Neill of Shane's Castle, for an abstract of which I am indebted to the Very Rev. James O'Laverty, P.P., of Holywood, Owen died, not in 1774, but in 1744. The mistake is, no doubt, due to the transcriber, who probably copied it from the original MS. of the orator, probably one of the priests who officiated at his burial, and he may easily have mistaken the figure 4 for 7.

According to this pedigree, also, it is wrong to make our hero descended from Brian of the Battle of Down. Niall Glúndubh or Black Knee, from whom the O'Neills take their name, died in 919. The twelfth in descent from him was Aodh, who died in 1230, who had three sons, Aodh, from whom this Owen is descended, and Niall Ruadh, whose son was Brian of the Battle of Down, from whom come Shane the Proud, and the Princes and Earls of Tyrone. Indeed, this genealogy as given here is not to be relied upon; according to it Owen's great-grandfather is Tuathal, not Niall, as in the Viscount's pedigree.

Nothing appears, according to Father O'Laverty, to be now known of Owen's brothers, but Owen himself was the father of John O'Neill, of Banvale, Co. Down, "a man remarkable for prodigious strength, majestic form, princely deportment, affable manners, and unbounded benevolence."[1] "He was looked up to," adds Father O'Laverty, "by

[1] Stuart's *History of Armagh*, pp. 130, 630.

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the Catholics of the county as their natural leader. He died in 1793, aged 59 years. Owen had two other sons, Phelim and Hugh, and one daughter, Mary Frances, who died in 1821, aged 86. The family is now extinct."

The Irish text of this oration is remarkably simple, and could easily be understood in every part of Ireland. No doubt, all the inhabitants of Ulster of the Gaelic race continued to use their native language for at least two generations later than the date of this speech, and an O'Neill of the 18ṭh cenṭury, unlike his latter-day descendants, would have turned in his grave had his eulogy been pronounced in English. There is some small approach to phonetic spelling in the words ɑonɑḋ for ıonʒnɑḋ (an orthography which I have also met with in the County Roscommon, which would puzzle any one not familiar with the pronunciation of the spoken language, in which it is pronounced *ee-ăn-oo*), cúṁnuġɑḋ for conʒnɑṁ (pronounced *coo-noo*), ɑ for ɒo as Sé ɑn Conn-ʃɑ ɑ ƀí for ɒo ƀí. Ɒɑıġne for Ɒɑınʒne (pronounced in central Connacht also as here spelt, *i.e.*, *dy-nă*), and Ƒɑlṁɑ for Ƒolɑṁɑ. On the other hand, we meet the curious new literary form noċ ɒo for plain ɒo. The pronoun ɑʒ is always ɑıʒ or even ɑıʒe, probably pronounced *eg* or *ig*. Mɑr seems to be used for ɑ́r, *our*, which is a curious usage. The strange form tıʒeɑrɒɑʃ, "lordship," occurs several times over, for the usual tıġeɑrnɑʃ. The phrase cıon ʒo rɑıƀ ʃé appears to mean "because he *was*." There is the usual alliteration that we find in most Irish prose, as ʒɑn ċɑ́ɒɑʃ ʒɑn ċoıʒılt ʒɑn tɑıʃe ʒɑn trɒɑıɒ́e ʒɑn trócɑıre, but it is rather sparingly employed.

A few words are obscure to me, as Ɒıleɑċtɑḋ *fadhbha* ƒɑlṁɑ; Cúl no *freiteach* ɒo ṫɑƀɑırt ɒ'ɑon ṗunc: Ɑʒ *comórughadh* na marbh: Le *treidhe* ɑ loınn: Ƒréɑṁɑ uɑıʃle *uadhfa* o ttɑınıʒ Eóġɑn, and Nɑ *teachta* ɑʒuʃ nɑ h-ɑ́ırɒġníoṁɑ.

I have taken no liberty with the text except that of separating words when joined together, using hyphens occasionally, and supplying a few self-evident accents and punctuations omitted by the more or less careless transcriber.

Upon the whole, this piece, independent of its value as reproducing the thoughts and feelings of the native population in the last century, will be of interest to the Irish scholar and linguist, as showing what the Irish language was like, as then spoken in the neighbourhood of Belfast.

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Funeral Oration
Over Owen O'Neill,
Who died on the 27th day
of September, in the year
Of our Lord 1774 [*read* 1744].

HIS HISTORICAL BRANCH.

Owen O'Neill
Son of Aodh Meirgeach [*i.e.* of the standards].
Son of Feilim
Son of Tuathal
Son of Neill
Son of Brian Faghartach
Son of Neill Óg
Son of Niall
Son of Conn
Son of Aodh the Yellow
Son of Brian the Speckled
Son of Muircheartach the Long-headed
Son of Henry
Son of Brian of the Battle of Down.
Son of Aodh the Yellow
Son of Donal Óg
Son of Aodh the Fat, etc.

THE FUNERAL ORATION OF EUGENE O'NEILL.

An oration or elegiac mournful discourse on the death of the illustrious Owen O'Neill, who came of and descended from the tribes of noble lords of high degree of CLANN-AODH-BUIDE.[1]

"O ye mountains of Gilboa, let there come no dew of rain upon you, where fell the strong heroes of Israel."

[1] *i.e.*, "The children of Yellow Aodh," now called Clannaboy. In Irish the pronunciation is Clan-e-bwee. "Aodh" is now always anglicized "Hugh," and is pronounced Ee in Ulster and Aé in Munster. The initial letter of the *buidhe* seems not to be aspirated when Clann-Aodh-buidhe is used as a territorial or tribal designation. Clannaboy was the former designation of the territory which extended from the Ravel River in Co. Antrim to Lecale in Down. It took its name from Aodh Buidhe, "Lord of Kinel-Owen, head of the liberality and valour of the Irish," who was killed A.D. 1283. His descendants were in hostility to the junior branch of the O'Neills, who on his death became chiefs of the Kinel Owen, or O'Neill clans. Eventually they migrated from Derry and Tyrone with bands of adventurous followers into Antrim and Down, and, taking advantage of the state of bloodshed and anarchy amongst the English colonists in those two counties arising from the murder of the Earl of Ulster and the invasion of Edward Bruce, they seized all the best parts of the country in their own name, and held them by their swords and without royal charter far on into the reign of Elizabeth.

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Oratio Funebris
Eugenii O'Neill
Qui obiit, die 27
Septembris, anno
Salutis, 1774.

CRAOḂ A TSEANC[H]A[IS].

Eoġan O Néill
Mac Aoḋ Meirgiḋ
Ṁic Feilim
Ṁic Tuaṫail
Ṁic Néill
Ṁic B[h]riain Ḟaġartaiḋ
Ṁic Néill Óig
Ṁic Néill
Ṁic Coinn
Ṁic Aoḋ buiḋe
Ṁic B[h]ria[i]n Ḃallaiġ
Ṁic M[h]uirċeartaiġ c[h]einḟada
Ṁic Heannraiġ
Ṁic B[h]ria[i]n ċata Ḋúin
Ṁic Aoḋ buiḋe
Ṁic Ḋoṁnail Óig
Ṁic Aoḋ Meiṫ 7c.

ORATIO FUNEBRIS EOĠA[I]N UI NÉILL 7c.

Oroiḋ no cóṁraḋ triaṁuineaċ eugcaointeaċ air ḃáṡ Eoġain óirirc I Néill; noċ ḋo ṫáinig agus ḋo ṡíoluiġ air ṫreaḃa tiġearnaḋ uasal áirḋ-ċéimeaċ Ċhlann-Aoḋ-Buiḋe.

A Śléiḃte Gelboe nár tigiḋ ḋrúċt fearṫain oruiḃ; san áit air ṫuit tréan laocroiḋ Israel.

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It is read in the 31st chapter of the first book of the book of Samuel, concerning the death of Saul, high King of Israel, and [concerning] how Jonathan his son was slain. On King David's hearing these tidings, he let down the heavy mournful tears, keening Saul and his son with elegiac mournful canticles, and tearing his clothing and the apparel [that was] round him. His melancholy and his heavy grief were so great that he maledicted and cursed the grievous unfortunate place where fell those men, saying, "O mountains of Gilboa," &c. The curse and the malediction which King David uttered against the mountains of Gilboa because that the King and his son were unhappily slain upon them, we utter now that same curse and malediction on the accursed unfortunate place where fell the illustrious Owen O'Neill, valiant hero of our country. It is about this nobleman which this pitiful discourse speaks, which [discourse] is divided into two parts.

In the first part mention is made of the noble ancestors of high illustrious (?) deeds from whom came this noble and honourable lion, and of the great good that they did.

In the second part mention is made of himself, of the goodness which it was natural and hereditary for him to do, of his character, of his talents, and of the effective gifts which he possessed in his high station. *Arbor bona bonos fructus facit*, says Christ; that is, "it is natural for a good tree to give good fruit." Ave Maria.

The First Division.

As there exist two sorts or kinds of evil or sin, namely, ancestral and active sin, even so exist also two sorts or kinds of goodness, namely, the hereditary good which it is natural to come as a heritage from ancestors, and the active good which a man performs himself, with the assistance and aid of the Divine graces.

These two kinds of gifts had illustrious Owen O'Neill; for it was natural and hereditary for him to be good on the side of his ancestry, because it was in the track of, and descent from, kings and mighty lords, that they came, according to the wise and truly-knowing history of authors, and the universal common memory of the country, written in the heart and mouth of every man.

It is from Aodh Buidhe [*i.e.*, Hugh the Yellow] that the district of

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Leuġtear san 31 caiḃ do'n ċéad leaḃar do leaḃraiḃ na ríoġ air an ḃás a fuair Saul árd-riġ Israel, agus mar do marḃaḋ a m[h]ac Ionatan. Air g[c]loistin na sgeul-sa do Daiḃi an ríġ do leig sé anuas na déara troma tuirseaċa aig caoineaḋ Shauil agus a ṁic, le caintigeaḋ triaṁaineaċa eugcaointeaċa, agus aig stróсaḋ a ċuid éadaiġ agus earruiḋ uime. Ḃí a ċúṁṫa [cúṁa] agus a ṫrom-ḋoiġlios ċoṁ mór agus sin gur ṁalluiḋ agus gur easgain sé an áit ṫubuisteaċ ṁíoḋ-áḋḃar an[n] air ṫuiteadar na fir sin, ag ráḋ "a Śléiḃte Gelboe 7c." An easgain agus an malluġaḋ a rigne an ríġ Daiḃi air ṡléibte Gelboe as siocair gur marbaḋ go míoḋ-áḋḃar an riġ agus a ṁac orra, niḋmíd-ne an easgain agus an malluġaḋ céadna air an áit ṁallaiḋ[ṫe] ṁíoḋ-áḋḃar an[n] air ṫuit Eóġan óirirc O Néill, laoċ cróḋa air [*i.e.*, ár] ttíre. Is air an duine uasal-sa a laḃras an cóṁráḋ crai[d]te-se noċ do ranntar an[n] dá roinn.

Tráċtar san céad roinn air na sinsireaḋ uasal áird-g[h]nioṁaċ uadfa ó ttáinig an leóṁan uasal onóraċ-sa, agus air na mór-ṁaiṫe do rinneadar.

San dara roinn tráċtar air féin, air an ṁaiṫeas ba d[h]ual agus bu d[h]úṫcas dó a deunaṁ, air a ċailiḋeaċt, air na talluin agus ar na tiod[h]lacaiḋ éfeaċtaċ noċ do ṡealḃuiḋe sé an[n] [a] áird-ċéim. "Arbor bona bonos fructus facit," a deir Críosta san tsoisgeul, Ioḋoin, is dual do'n ċrann ṁaiṫ tórṫa maiṫe t[h]aḃairt. Aue Maria.

UN ĊÉAD ROINN.

Réir mar atá ḋá gné no ċinneál uilc no peacuiḋ ann ·1· peacaḋ na sinsire agus peacaḋ gníoṁa; is aṁlaiḋ mar an gcéadna atá ḋá gné no cineál maiṫis ann, ·1· an maiṫ ḋúṫċais is dual a ṫeaċt mar oiġreaċt ó'n tsinsireaċt, agus an maiṫ gníoṁa do niḋ duine, é féin, maille re h-iom-ċuidioġaḋ agus cúṁnuġaḋ na ngrás neaṁḋa.

Do ḃí an dá ċinneal tíod[h]lacaiḋ-se ag Eóġan óirḋeirc O Néill; óir buḋ dual agus buḋ duṫċas dó a ḃeiṫ go maiṫ a ttaoiḃ a ṡinsireaḋ, do ḃriġ gur air sluct agus ais lorg ríoġ agus ró-ṫiġearnaḋ do ṫaínig siod réir seanċais fiosaċ fír-eólaċ na n-úġdar, agus gnáṫ-ċuiṁne ċoitceanta na tíre sgríoḃṫa i gcroiḋe agus i mbeul gaċ duine.

Is ó Aoḋ buiḋe a ġoirṫear clann Aoḋ buiḋe do'n tuaiḋ ṫíre atá

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the country which lies from Loch Neagh to Athcat,[1] through the very middle and centre of the country to Loch Cuan,[2] and from thence to the sea northward, is called Clann-Aodh-Buidhe [*i.e.*, Clannaboy].

The lordship and sway of all this district belonged to Aodh Buidhe and to his children, down to the time of Conn, whose nickname was "Conn of the Recognitions;" and the reason he was called by that name was because he was generous, welcoming, princely, and one who recognised every man. Aodh Buidhe begat Brian, who was called Brian of the Battle of Down, who fell [fighting] against his enemies close to Down,[3] according to the telling and report of the historians. Brian of the Battle of Down begat Henry, Henry begat Muircheartach Long-head, Muircheartach Long-head begat Speckled Brian, Speckled Brian begat Aodh the Yellow, father of Conn of the Recognitions. It was this Conn who was lord over Clann-Aodh-Buidhe at the time and period of the Galls [English] coming with force into Ireland—that is, in the time and reign of Queen Elizabeth, Edward VI., and the first King James.

It was in the time and reign of Conn that the learned doctor of divinity Aodh Mac Aingil[4] lived, who left a work and good instruction written after him on the Sacrament of Penance, and who was himself after that Primate of All Ireland.

Conn was a generous welcome-giving prince, as the learned poets and men of song of that time sang, saying—

"A thousand welcomes to thee, O Conn,
To me on the wave, to thy own country,
O son of Honour, of the brown eyelids,
O pleasant salmon of the clans of Niall.

[1] "There is now," writes Father O Laverty, "certainly no townland in Ireland so named. A place called Annaghcat, which seems to be along the Drumaness Water, which separates the Diocese of Down from that of Dromore, occurs in a folk-lore story told to me to account for what is like the track of a horse's hoof on a flag-stone in the graveyard of Kilkeeran. . . . In times long ago there lived a great cat at Clough. The old name of Clough was Cloughmaghrecat, which antiquarians assert is the 'stone of the plains of the battle,' but the people persist in translating it 'the stone of the field of the cat.' This cat devastated the country, killing men and cattle, until a chief named O'Roney determined to kill the cat or perish in the attempt. Mounted on a war-horse, he roused it at Mountpanther. It fled before him through Clough-maghera-cat to Kilkeeran, where the track of the hoof of the war-steed is still marked on the large stone. He cut off the cat's head at Ballykin (on the map Ballykine), the town of the head, dragged its body through Annagh-cat, 'the marsh of the cat,' disembowelled it at Drumbolg, 'the ridge of the belly.'" See also the *Ossianic Society Publications*, vol. vi., p. 118.

[2] Now Strangford Lough, in the Co. Down.

[3] This is that Brian O'Neill who so nearly brought about a confederation of the Irish to resist the English about the year 1252, but what between his own pride and that of O'Brien, the conference came to nothing. He was slain in 1260 by the Lord Justice Stephen de Long Espie, with a number of the nobles of Ulster and Connacht, at a place which is supposed to be at the angle formed by Scotch Street and Irish Street, immediately outside the fortified part of Downpatrick. See a poem of 70 stanzas on the death of this Brian, by his bard MacConmhidhe, in the *Miscellany of the Celtic Society*, p. 146.

[4] His real name was MacCawell or MacCaughwell. He was Divinity lecturer in Louvain, and afterwards Roman Catholic Archbishop of Armagh. His book, Sgaṫán Sacṛameinte na h-aiṫṛiġe, or "The Mirror of the Sacrament of Penance," was printed in Louvain in 1618. He was a Franciscan, and was known in his order as Aodh Mac Aingil, or Hugh Angels-son. This work is now extremely rare.

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ó loċ Neaṫaċ go h-Aṫcat tré ċeart-lár ṁeaḋan na tíre go loċ Cuan agus ó sin go fairge a ttaoibh ó ṫuaiḋ.

Do ḃí tiġearḋas agus cean[n]as na críċe-se uile ag Aoḋ-buiḋe agus ag a ċloinn go nuige Conn dar ḃa coṁ-ainm "Conn an aiṫniḋ," agus is uime a tugaḋ an t-ainm sin air, cion go raiḃ sé fial fáilṫeaċ flaiṫeaṁail agus aiṫneaċ air an uile ḋuine. Do ġin Aoḋ-buiḋe Brian dar ḃ' ainm Brian ċaṫa Dúin noċ do ṫuit anaġaiḋ a náṁad láiṁ le Dún réir in[n]se agus sgeuluig[h]eaċt na stárṫoir. Do ġinn Brian ċaṫa Dúin Hainriġ, do ġinn Hainriġ Muirċeartaċ cean[n]-ḟada, do ġinn Muirċeartaċ cean[n]-ḟada Brian Ballaċ, do ġinn Brian Ballaċ Aoḋ buiḋe aṫair "Ċuinn an aiṫniḋ": sé an Conn-sa a ḃí na ṫiġearna a gclann Aoḋ-buiḋe le Rée [*i.e.*, ré] agus le linn Gall a ṫeaċt a neart a n-Éirinn, ·1· le linn agus le reiṁeas ḃanrioġan Isiobal, Eduard an sé, agus an ċéad Riġ Séamas.

IS a n-aimsir agus a ḃflaṫas Ċoinn a ḃí an doctúir fóġlam[ṫ]a diad[h]aċt[a] Aoḋ ṁac Aingil ann, noċ a d'ḟág saoṫar agus uidios [*i.e.*, oideas] maiṫ sgríoḃṫa na ḋiaiḋ ar Ṡacramaint na h-Aiṫriġ[e], agus a ḃí na ḋiaiḋ sin, é féin, na ṗríoṁ-[ḟ]áiḋ ar Éirinn uile.

Do b'fial fáilteaċ an flaiṫ Conn réir mar ċanadar fileaḋ fóġlam[ṫ]a agus aois dána na Hiomsaora [*i.e.*, h-aimsire?] sin, ag raḋ.

Míle fáilte ḋuit-se a Ċoinn[1]
Ṫugam [*i.e.*, Ċugam?] air tuinn ċum do ṫíre féin,
U ṁic onóra an aḃra ḋoinn
U ḃrada[i]n grinn do Ċlanna Néill.

[1] These verses are in the Great Rannaigheacht [Rann-ee-ucht] metre, but the second line has two syllables and the third and fourth one syllable too many. The verse probably ran thus originally :—

Míle fáilte ḋuit-se a Ċoinn,
Tar toinn, ċum do ṫire féin,
Mac onóra an aḃra ḋoinn
Bradán grinn do Clannaiḃ Neill.

It is not absolutely necessary for mac and bradán to be in apposition to a Ċoinn. Instances of such changes of case are numerous in Irish prosody.

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"It was not cakelets that were in thy house,
But beef of spoils, and ale,
Drinking of wine and exchanging of steeds,
The victory of thy race with thee, O Conn."

It was thus the learned poet set down the goodness and generosity of Conn, on his coming back out of England after his appearing before the King through a quarrel and argument that there was between himself and the deceitful quarrel-raising Galls [English] of that time, who made an attempt to take from him his country and his lordship, which they completed in the end (alas!) by treachery, murder, and beheading of men, by destroying and banishing their armies, their people, and their heirs, without rest, or respite, or ceasing, down to the death of the unmerciful tyrant Cromwell.

An evidence of the truth of this is the treachery of the Coinnleac[1] and of Ballydavy,[2] beside Newtown [*i.e.*, Newtownards], in Clandeboy. The treachery of Ard-mhic-Criosg[3] between Belfast and Beanchor [Bangor], now [called] Holywood, the treachery of the Cumar Nuadh,[4] together with other places that have been forgotten. At the Cumar Nuadh the multitudes were cast down the steep into the midst of the sea, so that the name of that place from that day to this is the Ghost's Hollow. In proof of that, there are persons still alive who often saw the bones and the skulls of the people at that place on the ebbing of the full tide, and they are still to be seen to this very day. In each afore-mentioned place there were slain and beheaded thousands of men, of women, and of children, without kindness, without sparing, without softness, without pity, without mercy.

At that time were beheaded and banished [the following], especially the Kelleys,[5] the Clan Magowan,[6] the Clan Gilmore,[7] and the Clan

[1] "This," says Father O'Laverty, "seems to be Conlig, near Bangor; but I do not know of any such occurrence being remembered."

[2] Ballydavy is about three miles from Holywood and four from Newtownards. For an account of the proceedings here alluded to, see *O'Laverty's History of the Parish of Holywood*, pp. 20, 21, and Appendix, pp. iii., iv., and v.

[3] Ardvicrisk is evidently a modernised form of Ard-mhic-Nasca, the ancient Irish name of Holywood. The events here mentioned appear to be now completely forgotten.

[4] Cumar-Nuadh "seems to be Comber, in the Co. Down," says Father O'Laverty, "where the river falls into Lough Strangford, but I do not know of any place named Lug-na-ngósta." It would thus appear that since this funeral oration was pronounced, time has actually obliterated all recollection of these deeds then remembered so vividly.

[5] "These," says Father O'Laverty, "are the people called in the Inquisitions the Slutt Kellies. They occupied the greater part of the parishes of Comber and of Tullynakill. They were originally located at Dunbo." Duald Mac Firbis mentions them as the "Clann Ceallaigh of Dunbo."

[6] The Clan Magowan are now "Smiths," "but none of that name were located in Clannaboy territory; they held land in the Ards, but in that part of it which was never subject to the O'Neills."

[7] The O'Gilmores were the inhabitants of Holywood. They "fled to the district about Ballinahinch, which was then occupied by the Irish, and where the name Gilmore is still numerous."

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Ni breacóg a ḃí an[n] do ṫeaċ
Aċt mairt-ḟeóil ċreaċ agus cuirm,
Ól fíona agus mallairt eaċ
Ḃuaiḋ do ċinniḋ leat-sa Ċoinn. Ċoinn 7c.

Is aṁlaiḋ do ċuir an file fóġlam[ṫ]a maiṫeas agus féile Ċoinn síos air ttoiġeaċt dó as Sagsana tar éis é a ḃeiṫ a láṫair an riġ fá imreasan agus fá aiṫneas [=aiḋneas] do ḃí eidir é féin agus Gaill ċluainteaċa ċlamparaċa na himsiora [*i.e.*, h-aimsire] sin, do ṫug iarraiḋ a ḋuṫaiḋ agus a ṫiġearḋas a ḃuain dé, noċ do crioċnaiġḋar fá ḋeóiḋ (faraor!) lc feill moirt agus diṫċean[n]aḋ daoine; le sgrios agus le díbirt a slói[ġ]te a muin[n]tir agus a oiġreaḋ, gan stad gan sgiṫ gan ċóṁnaiġ; go bás an tíreanaiġ ṁío-trocaraiġ Crumuil.

IS fiaḋnaise air an ḟírinne-se feall na Coinnleice agus Ḃaille Ḋáiḃi, láiṁ leis an Ḃaille nuaḋ, a gclann Aoḋ-buiḋe; feall Aird ṁic Criosg, eidir Ḃéalfairste agus Ḃeanċor, anois Holywood. Feall an Ċumair nuadh maille re h-áiteaċuiḃ eile a ċuaiḋ air dearmad. Ag an Cumar nuaḋ teilgeaḋ na slói[ġ]te síos le fánuiḋ a meaḋan na fairge, ar ṁóḋ gurab é is ainm do'n áit sin gus an ló nioḋ [*i.e.*, anḋiu], "Lag-na-ngóstaḋ": d'á ḋearḃuġaḋ so atá daoine fós beó do ċonairc go minic cnáṁa agus cloigneaḋ na n daoine san áit sin ar ndul amaċ do'n lán-mara, agus atáid fós le faicsinn gus an ló nioḋ. An[n] gaċ áit reaṁ-rai[ḋ]te do marḃaḋ agus [do] di-cean[n]aḋ na mílte d'fearuiḃ do ṁnáiḃ agus do leanbuiḃ, gan ċádas, gan ċoigilt, gan taise, gan truaiḋe, gan trócaire.

An tan sin do díbreaḋ agus do di-ċean[n]aḋ go sunraḋaċ Ceallaḋaiġ, cloinn Ṁic 1 Ġaḃanna, clann Ġiollṁuir, agus cloinn 1

O'Mulcreevy,[1] namely, the attendants and followers of the Clan O'Neill, together with various other bodies of people innumerable and uncounted, *quam nemo numerare poterat.* And at last those of them who were not banished and beheaded that time, fled away, and went wandering to strange foreign countries, leaving their land and their tribal inheritance, their towns and their strongholds, from that day to this, to strangers and to Scotchmen for a place to meet and live [taken] by violence.

Conn "of the Recognitions" begat Niall, and Niall begat Niall Óg. It was the daughter of Macartan who was married to Niall Óg, and it is from her Brian Faghartach came; for on Macartan's daughter coming to visit her father's house to the Kinel Faghartach, Brian was born, and it was therefore he was called Brian Faghartach.[2] Brian Faghartach begat Neall [*read* Niall], Niall begat Tuathal, Tuathal begat Feidhlim, the son of Aodh Meirgeach [*i.e.*, of the standards], which [last] was a valiant battle-weaponed champion, until he was left in the slaughter at Aughrim, fighting for his religion, his king, and his country, with the desire of taking from the Galls, for himself and for his heirs after him, the soil, land, and patrimony of his ancestors.

Aodh Meirgeach begat Niall Óg, Tuathal, Aodh Óg, Feidhlim, and Owen. Those are the tribes and the noble haughty (?) roots from which came Owen and his brothers, and great and good were the comings,[3] and the high deeds which they did, according to the writings and conversations of the elders; that is to say, they built towns, harbours, and castles; they gave land and tribal estate in mortmain[4] to churches and to monasteries, to monks and to clergy. They gave freedom and riches to their attendants and followers, as the Kelleys' woods to the Kelleys, Purt-a-ghiolla-ghruama [*i.e.*, the fortress of the gloomy Gillie, now Groomsport] and the parishes[5] round about it to the Clan O'Mulcreevy, Ard-mhic-criosg to the Clan Gilmore.[6]

[1] The O'Mulcreevys, who have strangely contrived to translate their name into "Rice," were located along the Co. Down side of the Lagan.

[2] The Kinel-Faghartach are the MacArtans, who took their name from Artan, a grandson of Faghartach, who gives his name to the barony of Kinelarty, *i.e.*, Cinel-Fhaghartaigh, "Faghartach's tribe."

[3] ⲧⲉⲁⲥ̇ⲧⲁ—"comings," is probably a slip of the pen for ⲉⲁⲥ̇ⲧⲁ—"deeds of valour."

[4] Literally, "they slew land, &c., to churches."

[5] ⲣⲁⲓⲣⲉⲁⲥ̇ⲁⲑ, probably for ⲣⲁⲓⲣⲥⲉⲁⲑⲁ=parishes or dioceses.

[6] "The O'Neills," writes Father O'Laverty, "did not give those places to the various septs mentioned; those places had originally belonged to them; but when the power of the English who had seized on those places went down, those septs, by joining with the O'Neills of Clannaboy, recovered their former possessions, paying, however, to the O'Neills for protection. Nevertheless, the clan pride of the O'Neills asserts that O'Kelley's Woods were given to the O'Kellys; Purt-a-ghiolla-ghruma (Groomsport), between Bangor and Donaghadee, to the Clan Maolcraoibhe or Rices, &c.

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Ṁaolċṛaoiḃe ·1· ʒiolla óʒa aʒuṣ luċt leanṁunta Ċlann 1 Néill, maille ṛe h-iol-umad [*i.e.*, il-iomad] dṛonʒa do-aiṛṁṫe do-in[n]ṣe eile, "Quam nemo numeṛaṛe poteṛat." Aʒuṣ ḟá ḋeóiḋ an méid naċ aṛ díbṛeaḋ aʒuṣ naċ aṛ di-ċean[n]aḋ díoḃ an tan ṣin, do ṫeaṫadaṛ [*i.e.*, ṫeiṫeadaṛ] aʒuṣ do ċuadaṛ aṛ ṣeaċṛán ʒo tíoṛṫa coiʒcṛíċeaċa coiṁeaċa, aʒ ḟáʒáil a ḃfeaṛuin aʒuṣ á ḃfineaċuiṣ, a mbailte aʒuṣ a longpuṛtaiḃ ó'n ló ṣin ʒuṣ anioḋ, aʒ aċtaṛnaiḋ [*i.e.*, eaċtṛanaiġ] aʒuṣ aʒ Albanaiḋ ċoiṁeaċa maṛ ionad cuinne aʒuṣ cóṁnaiḋ ṛe ḟóiṛneaṛt.

Do ġinn Conn an aiṫniḋ Niall, do ġinn Niall Niall Óʒ. Inʒean Macaṛtain do ḃí póṛta aʒ Niall óʒ aʒuṣ iṣ uaiḋċe a ṫáiniʒ Bṛian Faġaṛtaċ, óiṛ aiṛ ttoiġeaċt do inġean ṁac Aṛtain aiṛ cuaiṛt ʒo tiġ a h-aṫaṛa ʒo cinneal ḟaġaṛtaiġ do ṛuʒaḋ Bṛian aʒuṣ iṣ uime ṣin a ʒoiṛeaḋ Bṛian Faġaṛtaċ dé. Do ġinn Bṛian Faġaṛtaċ Neall [*lege* Niall] do ġinn Niall Tuaṫal, do ġinn Tuaṫal Feiḋlim aṫaiṛ Aoḋmeiṛʒiḋ do ḃí 'na ċuṛuiḋ ċṛóḋa caṫ-aṛmaċ no ʒuṛ ḟáʒaḋ 'ṣan áṛ a n-Eaċṛuim é aʒ tṛoid aṛ ṣon a ċṛeidiṁ a ṛiġ aʒuṣ a ṫíṛe ṛe dúil ḟonn ḟeaṛan aʒuṣ ḟineaċaṣ a ṡinṣiṛeaḋ a ḃuain do Ġallaiḃ dó ḟéin aʒuṣ d'á oiġṛiḃ na ḋiaiḋ.

Do ġinn Aoḋ meiṛʒeaċ Niall óʒ, Tuaṫal, Aoḋ óʒ, Feiḋlim aʒuṣ Eóġan. So iad na tṛeaḃa aʒuṣ na ḟṛéaṁa uaiṣle uaḋḟa o ttáiniʒ Eoġan aʒuṣ a ḋeaṛḃṛáiṫṛe, aʒuṣ iṣ móṛ aʒuṣ buḋ m[h]aiṫ na teaċta aʒuṣ na h-áiṛd-ʒnioṁa do ṛinneadaṛ ṛéiṛ ṣʒṛíoḃaḋ aʒuṣ áʒallaḋ na ṣeannoíṛ ·1· do ṫóʒadaṛ Baillte cuain aʒuṣ Caiṣlein, ṁaṛḃ ṣiod ḟeaṛuin aʒuṣ ḟineaċuiṣ do ṫeampluiḃ do mainiṣtṛeaċaiḃ do manaċaiḃ aʒuṣ d'eaʒluiṣ.

Thuʒadaṛ ṣaoiṛṣe aʒuṣ ṣaiḋḃṛeaṛ do ġiolluiḃ óʒa, aʒuṣ d'á luċt-leanṁunta, ·1· coillte Ceallaḋaċa do Ċeallaḋaċuiḃ, Puṛt-a-ġiolla ġṛuama aʒuṣ na ḟaiṛeaċaḋ ma ʒcuaiṛt do Ċloinn 1 Maolċṛaoiḃe, Aiṛd ṁic-Cṛioṣʒ do ċloinn Ʒiollṁuiṛ.

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They acted with much humanity, and performed innumerable other good deeds; therefore it is no wonder for good and hundred-fold fruits to come from these trees and truly noble roots—to wit, Niall Óg, the renowned honourable captain, who went into battle and [advanced] in position in far-off regions and in strange foreign lands, to wit, in the Low Countries, in France, and in Italy, not through the favour or friendship of men, but by the strength and promptness (?) of his blade and his own valourous hand, together with every [natural] gift and other great talent which he had, as you have often heard asserted by the people who had knowledge of him.

As for (?) Tuathal Feidhlim and Owen, who is spoken of in the second part of this discourse, it were hard and difficult to conceal or to quench their goodness, their respect, and their great fame in their own native country.

(To be continued.)

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Rinneadar mórán daonaċt agus deiġ[g]níoṁa do-innse eile, mar sin ni haonaḋ [*lege* h-ionganaḋ] tórṫa maiṫe agus ceadaċ a teaċt ó na crainn agus ó na fréaṁa fíor-uaisle-se ·I· Niall óg an caiptín clúiteaċ onóraċ noċ do ċuaiḋ a gcáṫ agus a gcéim an[n]sna reagúnaiḃ imċiana, agus an[n]sna tíorṫa coigcriċeaċa coiṁeaċa, eaḋan, san talamh íoċtaraċ, san ḃFrainc, agus san Eadailte; ní do ṫaoiḃ caḋais no caradas daoine, aċt le neart agus le treiḋe a Ioinn agus a láiṁe gaisgeaṁail féin, maille re gaċ tioḋlacaḋ agus gaċ mór-ṫalluin eile dá raiḃ aige, mar cualuis dá ḋearḃuġaḋ go minic ag an muintir aca a raiḃ eolus air. Ar sgáṫ Ṫuaṫail Ḟéiḋlim agus Eoġain orra a ttráċṫar san dara roinn do'n ċóṁraḋ-sa buḋ deacair agus bu doiġliḋ a maiṫeas a meas agus a mór-clúṫ a ċeilt no a ṁúcaḋ an[n] a ttír ndúṫais féin.

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The High Cross of Downpatrick.

By FRANCIS JOSEPH BIGGER and WILLIAM J. FENNELL.

AFTER a long period of neglect and forgetfulness, the Celtic cross of Downpatrick has been re-erected in the city in which it stood for so many centuries, forming, as it did, and still does, the sole remaining monument of the early Christian Church in that city. The gathering together of the scattered pieces and their re-erection is due to the energy and the liberality of some of the antiquarian members of the Belfast Naturalists' Field Club, and their efforts to secure the stones were responded to by Major Wallace, the Very Rev. P. O'Kane, P.P., and Mrs. M'Evoy, who had possession of the different fragments. The cross formerly stood opposite De Courcey's Castle—where the post-office now is—at the cross-roads in the centre of the town; and tradition says it was brought at a remote time from the Dun, where it had been erected to one Celtchair, an Irish king. The Dean and Chapter of the Cathedral have given a site for the cross, and it now stands erected on the grassy triangular plot at the east end of the cathedral, facing the road leading up from the city. The stones of the cross consist of the base or die, the shaft, and the arms and nimbus ring. These three stones, with an additional base stone, which was a necessary insertion owing to the large cavity in the base proper, are now fitted together with precision, and form a cross eleven feet high. No attempt of any kind has been made to "restore" the ornament. The base stone has no trace of ornament left. The shaft on its east face has four panels, the two centre ones each containing three full-length figures, and the upper and lower panels, which are only half the size of the centre ones, contain half-length figures, all evidently being scriptural subjects, but now so worn as to be past recognition. The south side of the shaft has one panel its full length, containing a rich interlacing Celtic pattern closely worked at each end, and expanding to greater freedom in the centre.

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This is the most legible ornament on the cross. The stone above the shaft, which extends into the arms, bears in the centre the Crucifixion, dimly visible on its face. The angles of the cross bear evidence of having once had a round—possibly a rope—moulding, but this has suffered so much that many might consider it was splayed or

[*Photo. by W. J. Fennell.*

THE HIGH CROSS OF DOWNPATRICK.
Restored by the Belfast Naturalists' Field Club, 1897.

chamfered. The old base is two feet six inches wide in front, by one foot seven inches high and one foot ten inches thick, and has a very large cavity in it, which was made to suit it for a horse trough, for which purpose it was used for many years in the hotel yard. The new stone rests on this, filling up the large cavity and completely

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covering it, and rises to one foot ten inches high, tapering to the net size of the shaft, which is at this point fourteen and a-half inches on the front and eleven inches on the sides. It rises to a height of four feet nine inches, tapering half-an-inch. The top stone is three feet two inches high, by three feet ten inches across the arms, and ten and a-half inches thick. The diameter of the nimbus ring is two feet nine inches. The base stone rests on a strong foundation of concrete, from which the cross rises to a total height of eleven feet four inches. The work of restoration has been carried out by Wm. Hastings, builder, Downpatrick, under the supervision of W. J. Fennell, architect.

The total cost of the work was £10 10s., and towards this expense the following subscriptions have been given. It is hoped that the remaining small sum required will be quickly subscribed.

Lavens M. Ewart, President B.N.F.C.	...	£0	10 0
The Hon. Secs., B.N.F.C.	...	0	10 0
Wm. Swanston	...	0	10 0
W. J. Fennell	...	0	10 0
A. G. Wilson	...	0	10 0
Rev. C. H. Waddell	...	0	5 0
P. F. Gulbransen	...	0	2 0
R. J. Welch	...	0	10 0
Rev. O. W. Scott	...	0	2 0
Robert Olley	...	0	10 0
Charles H. Brett	...	0	10 0
Miss Boyd	...	0	2 6
Robert May	...	0	2 0
James Coleman	...	0	2 6
Rev. George Foster	...	0	2 6
W. H. Patterson	...	0	10 0
Rev. H. W. Lett	...	0	5 0
Rev. Jos. A. Stewart	...	0	10 0
Isaac Waugh	...	0	2 6
Miss Elizabeth Andrews	...	0	5 0
A. R. Hogg ...	...	0	2 6

The County Down Railway Company also assisted by giving free railway tickets to those engaged in the work.

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Fort and Souterrain at Shancoduff, Co. Monaghan.

SURVEYED BY GEORGE COFFEY AND H. L. JAMISON.

LITTLE attention has been bestowed on what may be called the earthen antiquities of Ireland. Few examples of forts, raths, and moats have been published. The accompanying plans and sections of a typical example of a fort and souterrain will therefore be of interest.

This fort is situated in the townland of Shancoduff, near Rocksavage House, about a mile and a-half from the village of Inishkeen in the County of Monaghan. It is placed on a fairly steep hill rising about 100 feet above the surrounding country. In plan it is nearly circular; the longer diameter measures 275 feet over all, the shorter diameter 230 feet. The fort consists of a central flat-topped mound of earth, enclosed by two banks or vallums. Outside the outer vallum is a shallow ditch, now from 1 to 2 feet deep. The vallum rising from this ditch is 6 feet high. The second vallum is 12 feet high, the intervening ditch being about 15 feet wide at the top. The central mound is also 12 feet in height. The ditch between the latter and the inner vallum is 21 feet wide at the top. *(See Section.)*

An entrance is shown at the east side *(see Plan)*, which probably coincides with the original entrance to the fort.

A little to the west of the centre of the fort is the entrance to the souterrain. The souterrain is of the usual construction, consisting of a passage formed with dry walling, narrowed somewhat at the top, and roofed with flagstones. At the entrance the passage is from 2′ 6″ to 3′ wide at the floor level, and 1′ 10″ at the top by from 2′ 6″ to 3′ in height. It runs straight for a distance of 15 feet, with a fall of about 1′ 6″, increasing in height to from 4′ to 4′ 6″. At 15 feet the passage turns at right angles to the left. The entrance to this second passage, as we may call it for purposes of description, is narrowed to 1′ 8″. The second passage runs for 36 feet, falling about 2′ 6″. It terminates in a semicircular end. The end is slightly swelled in

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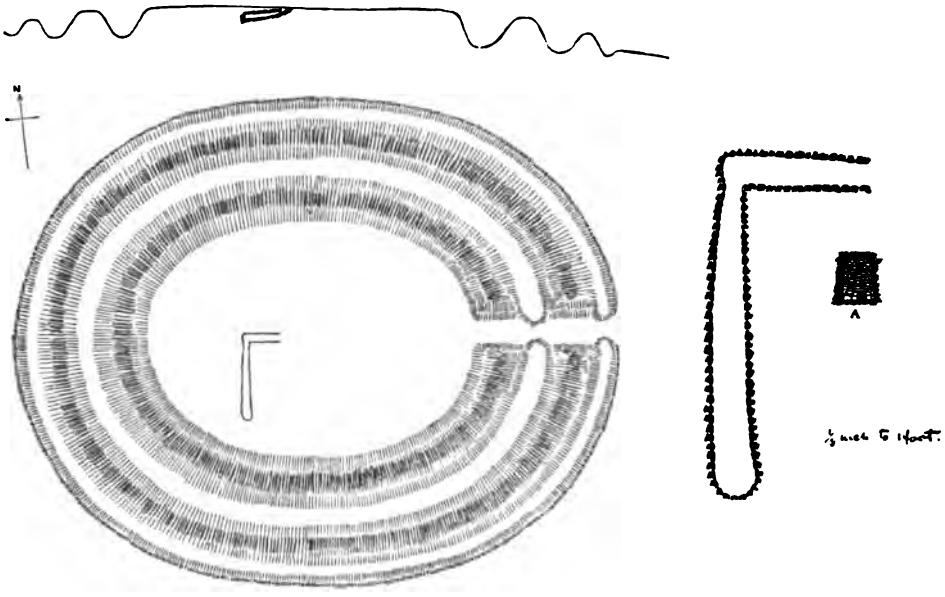
plan, but there is no chamber distinct from the passage. Half way down, the passage is 3′ 10″ wide by 4′ 9″ high; at the end it is 4′ 6″ wide by 4′ 7″ high. At the turn at the end of the first passage, two small recesses are formed in the wall facing the entrance, at the right hand corner. (*See Section* **A**, looking from the entrance.) The lower recess is on the ground level, and is 1 foot wide by 1 foot high. The upper recess is immediately under the roofing flags, it being but 6 inches wide by 8 inches high. These recesses appear to be some 2 feet deep, but owing to the loose construction of the wall it is difficult to determine



FORT AT SHANCODUFF, ROCKSAVAGE, CO. MONAGHAN. ORD. SHEET 29. JULY, 1896.

whether the ends are built up. At first sight, the lower opening looks like a drain, and the upper perhaps a ventilating shaft. But owing to the loose construction of the walls, drains and ventilating shafts seem rarely necessary in souterrains. In a souterrain in a fort at Ballybarrack, Co. Louth, we observed in a similar position at the corner of a turn in the passage a similar recess on the ground level. It measured 1 foot wide by 1 foot high at the opening, and extended 3 feet into the wall. It was 2 feet high inside, and roofed with large stones. It appeared to have served as a locker or store place. In this case there was no upper recess.

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Miscellanea.

DE LATOCNAYE'S *PROMENADE D'UN FRANCAIS DANS L'IRLANDE*, 1797.

By R. M. Young.

IT is interesting to note that just 100 years ago a philosophic French traveller, Monsieur De Latocnaye, visited the North of Ireland, where he associated with the gentry, and made himself agreeable to everyone he met, with true French politeness. He saw the Giant's Causeway, and gave an account of its appearance and supposed origin much in advance of other and later visitors. His conclusion as regards the various theories of its formation was similar to that Panurge received from Gargantua—"lequel aimeriez vous mieux d'aller à Paris à la chevre morte, sur les épaules d'un paysan, où de l'y porter vous même? *J'aimerais mieux boire.*"

De Latocnaye laughs at the strange opinions of General Vallancey, who stated that the greater part of Ireland on the North-East coast had been engulfed by the sea, and that tradition still held the name of the lost country was *Tir Huddy*, and that the key of its capital is buried under some Druidical altar. The General added, "This town is evidently the lost city of the Arabs mentioned in the preface of the Alcoran, and visited by their false prophet Hud!"

After journeying to Ballycastle and Glenarm, our Frenchman turned towards Lough Neagh, taking Lough Beg and Ballyscullion House *en route*. He comments on the mania of Lord Bristol for building palaces in Ireland and lodging in rat-holes on the Continent. It would appear that Ballyscullion was built on the model of the Pantheon, was circular on plan, and had an interior richly decorated with pictures and statuary. The columns and pediment of this fine mansion now adorn the front of St. George's Church in Belfast.

When visiting Antrim he was told that the round tower at one time formed the central point of the town, although now a mile distant from it. He stayed at Mountstewart for some days with Lord Londonderry, and describes his wife, who was the sister of his friend Lord Camden, then Lord Lieutenant, as entirely devoted to the education of her children. When at Greyabbey he was shown the old well which had the reputation that when anyone drunk from it that person never left Ireland. De Latocnaye therefore declined to try its effect, and he left Ireland two days afterwards.

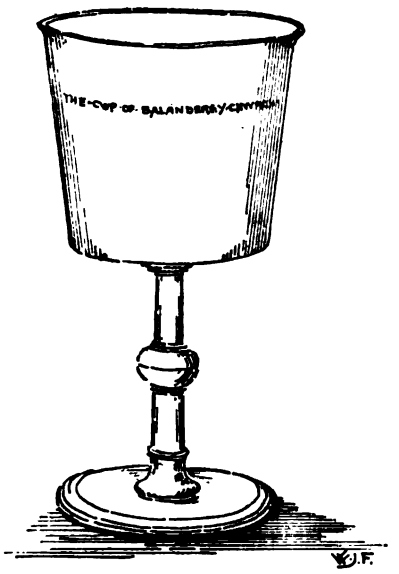
BALLINDERRY.

By Francis Joseph Bigger.

Since the appearance of the article, vol. iii., page 13, on the Middle Church of Ballinderry, I find there is a window in the remaining east wall of old Portmore Church, but it is so covered with ivy that it has not been seen for years, and although I examined the wall several times could observe no trace of it. The Rev. H. W. Lett informs me that he saw it in 1863, and measured it. The height is 5 feet and the breadth 15 inches, with rounded top, and splayed inwards. The chalice now in use in the Parish Church has the inscription—"The Cup of Balandere*y* Church," not Balander*r*y. The carved pew door has a compass partly interlaced with the first **A**.

I have also examined Sallagh Island more carefully at low water, and am satisfied that it is largely artificial, and was used as a crannoge. Rows of stout stakes can be traced along its margin.

The Middle Church was used for service this summer during alterations in the Parish Church.



+THE+CHALICE

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"ELIZABETHAN IRELAND."

The following quaint account of Ireland's products is taken from Holinshed's *History of Ireland* (London, 1577), and affords a curious glimpse into its condition at that period.

R. M. YOUNG.

"Ireland is stored of Cowes, of excellent horses, of hawkes, of fishe and of foule. They are not without wolves and grayhoundes to hunt them, bigger of bone and limme than a colt. Their cowes, as also ye rest of their cattail, and commonly what else so ever the countrey engendreth (except man), is much less in quantitie than those of England, or of other realms. Sheepe few, and those bearing course fleeses, whereof they spin notable rug. Their sheepe have short and curt tailes. They sheere their sheepe twise yearely, and if they be left unshorn, they are therwith rather pained then otherwise. The countrey is very fruitefull both of corne and grasse. The grasse (for default of good husbandry) suffered uncutte, groweth so rancke in the north partes, that oftentimes it rotteth theyr cattel. Egles are well known to breede in Ireland, but neither so big nor so many as bookes tell. The horses are of pace easie, in running wonderful swift, in gallope both false and full indifferent. The nagge or the hackney is very good for travelling, albeit others report the contrary. And if he be broken accordingly, you shall have a little titte that will traveyle a whole day without any bayt. Their horses of scervice are called chief horses; being well broken, they are of an excellent courage. They reyne passingly, and champ uppon their bridles bravely; commonly they amble not, but galloppe and run."

PRE-HISTORIC REMAINS IN THE BALEARIC ISLES.

BY R. YOUNG, J.P., C.E.

In Gaston Vuilliers' recently-published work, entitled, *The Forgotten Isles*, there are many references to, and figures of, pre-historic monuments having much interest for Irish antiquaries. These are found scattered through the Balearic Isles generally, but the most important are in Minorca.

In addition to Menhirs, Cromleacs, and Megalithic habitations, resembling those found in Celtic countries, three other types are found in Minorca peculiar to these islands, viz., *talayots*, *navetas*, *taulas*.

A picture of a *talayot* shows it to be a huge structure, circular on plan, formed of gigantic blocks of stone set in courses, and diminishing rapidly from the base upwards. "The summit is invariably a horizontal platform with no parapet, and not even a bed of soil to make it level."

They are found in every situation—on hills, in valleys, near the sea, or inland. Some consist of a single chamber; others have only a stairway to the platform. Some have external cells built against their walls at different heights; some are in the form of a segment of a circle.

The only other ancient structures they resemble are the Nuraghi of Sardinia; and when we follow the author in his progress through that island at page 313, we have a beautiful view, apparently from a photo, of one of the most perfect of these singular monuments, which are very numerous in the Torralba district. The following is a brief outline of G. Vuilliers' description:—

"These buildings are truncated cones, having two and, in rare cases, three chambers superposed. The lowest room is the loftier, sometimes 22 feet high; entrance by a doorway so low that one must lie flat to creep through.

"A spiral stair in the thickness of the wall, and entered from the narrow passage between the outer door and the lowest chamber, leads to the upper room and platform.

"The interior is quite dark, and visitors must carry candles."

The Nuraghi occur in groups, varying from three or four to two hundred; general number three or five, contained in a double or triple circle of walls. Whether singly or grouped, they are always arranged on strategic lines, permitting them to communicate with each other by signals. Their height varies from 30 to 60 feet, and diameter from 35 feet to 100 feet.

The illustration shows a circular structure of roughly-dressed stones in courses of varying heights. A portion of the outer wall is broken down, and shows the inner wall with the door to the upper chamber.

No explanation is given of the way the floors are formed—doubtless by the corbelling system so well seen in our early Irish monuments, both pagan and Christian. From the description of the *talayot* and the picture of it given, taken with the fuller particulars and picture of the Nuraghi in Sardinia, it would seem that the former is either an earlier arrested stage of the Nuraghi, or, what is most likely, a ruined or dilapitated Nuraghi, the upper chamber entirely dilapidated and removed, and only the first floor or platform left.

It is quite evident that these curious buildings exhibit a more marked resemblance to the Brochs in the Orkneys than they do to our round towers. They were clearly intended for residence and defence.

Reverting to the other two stone monuments alleged to be peculiar to Minorca, *navetas* seem to be a variety of the *talayots*, built in the form of a boat, the name being the diminutive of *nau*, a ship.

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The *taula* is described as an immense square stone of slight thickness, erected vertically on the ground, in which it is sunk to only a slight extent, and on the top of which is balanced another stone of equal length and breadth, but thicker—in some cases a second vertical stone is used—this latter variety evidently not very different from our Irish cromleacs. Round some of the *taulas* there is a vast circle of Menhirs; and here also we have corresponding forms, as at Carrowreagh, Co. Sligo, and elsewhere.

* * * * *

Reviews of Books.

Publications having any bearing upon local matters will be reviewed in this column.

Ulster Biographies relating chiefly to the Rebellion of 1798. By W. T. Latimer, B.A., F.R.S.A., &c. Belfast: J. Cleeland; W. Mullan & Son. 1897.

In this neatly got-up volume the Rev. W. T. Latimer has given in a clear and popular manner the lives of six of the Northern leaders in the '98 movement. He has appended the biography of Dr. James M'Knight, the well-known tenant-right journalist and Celtic scholar. In several biographies the writer has been able to add important facts not given by Dr. Madden, and the Appendix contains some valuable information, including extracts from Lord Charlemont's correspondence. It is to be hoped that the author will publish a further series of such Ulster memoirs, as a rich mine awaits the explorer in this branch of historical research. It may be added that a view of the old church of the Volunteers, Dungannon, forms an appropriate frontispiece to this valuable little book.

The Legend of the Blemished King. By James H. Cousins. Dublin: Bernard Doyle. 1/6.

We welcome this volume as one of a series brought about by the recent revival of Irish literature, and, at the same time, as yet the best emanating from the pen of this young Belfast poet. The poem which gives its name to the volume is familiar to most people through Sir Samuel Ferguson's treatment of the same subject, "Fergus Wry-mouth." In the prologue, the writer, bemoaning the scant treatment given to Ulster subjects by literary men, says—

"Unsung!—and wherefore? lovely land!
Hast thou not ample store
For song, from yonder ocean strand
To Strangford's shining shore?
Hast thou not throbbed to foamy flanks,
And sound of Saxon steel,
To crash of Cromwell's rattling ranks,
And Clansmen of O'Neill?"

The poem which, to the antiquary at least, will afford most pleasure is "The Legend of S. Mahee," containing verses of rhythm and beauty. The building of this Celtic church on the little island in Strangford Lough, and the subsequently erected religious houses, have been fully described by the late Bishop Reeves; but the present poetic rendering of the old legend of the dreaming monk will go far to revive popular interest in one of our least known yet most interesting ecclesiastical settlements. We commend these poems to the readers of the *Ulster Journal.*

Chapters on the Book of Mulling. By the Reverend H. T. Lawlor, B.D. Edinburgh: David Douglas. 10/-.

The learned editor of this book is to be congratulated on the care and exhaustiveness of his work. The original manuscript is preserved in Trinity College, Dublin, and has from time to time received the attention of such scholars as Gilbert and Bishop Reeves; but it has remained for the present editor to treat the work both ably and elaborately, leaving little for the ecclesiologists of the future to wish or desire. The text is given with full explanatory notes and comments, and a fac-simile page is also reproduced. Coming so soon after the *Antiphonary of Bangor*, the present work is doubly welcome, treating, as it does, of a kindred work. The printing is everything that could be desired.

Eochaidh the Heremon. By Charles A. L. Totten. New Haven, Conn.: The Our Race Publishing Company. 75 cents.

This work is the production of a faddist labouring to prove from obscure data the Judean paternity of *Our Race.* There are some chapters and notices containing a few garbled facts in Irish history. We can scarcely say that the book will, in any way, repay perusal.

Journal of the Association for the Preservation of the Memorials of the Dead. Edited by Colonel Vigors and the Rev. J. F. M. Ffrench.

The *Journal* for 1896 is now before us, and is in many ways the best yet issued. It contains ample notes from nearly every county in Ireland, with many illustrations, perhaps the most interesting of which is the large plate in the preface containing 16 armorial

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illustrations of different families. There is also an interesting print of the Barnewall tomb from Lusk. We wish to point out to the editors the absolute necessity of giving old notes and illustrations more scrutiny, particularly where modern ones can or ought to be procured. Of course this does not apply where monuments are lost or obliterated. To give such a note from Mant and an illustration of Bishop Bedell's tomb (page 225) is very wrong, when a careful rubbing and first-class photos could easily have been obtained. We know we have only to draw the attention of the painstaking editors to such a matter to prevent its recurrence, so that they will make a rule on no account to reproduce old notes or drawings unless first verified by a competent local antiquary who has inspected the monument. This Society deserves a much more extensive support than it receives. We would like to see our numerous Ulster antiquaries, who have the time and ability for "graveyard studies," contributing notes from time to time.

The Scottish Antiquary for April, 1897. Edinburgh: George P. Johnston. 1/-.

The most interesting of the articles in this part to Ulstermen is that relating to "The Pirates of Barbary in Scottish Records." These records are largely parochial, and give curious notes relating to the numerous British prisoners captured by the Turks, many of whom were redeemed by charity collected in the kirks of Scotland, also throughout England, and extensively in Ulster. A fair sample of the latter will be observed in the article in the present number on "The Old Session Book of Dundonald." The article contains a curious list of the beggars congregated around the parish kirk of Fordyce two centuries ago, including "A distempered schoolmaster, a Grecian priest, a woman on a barrow, a poor cripple with his hands and knees above his back, bluegowns, a Belfast merchant, two Spanish soldiers, a madman." How the Belfast merchant got into such company is not recorded.

Templepatrick Bazaar Book. Belfast: William Strain & Sons. Price 1/-.

This book contains some historical notes, written by Francis Joseph Bigger, on the Parish of Templepatrick; also a reproduction of an old legal bond to secure the payment of stipend by a seatholder in the meeting-house to the Presbyterian minister. The back of the book represents in colours the flag of the Templepatrick infantry, together with the Volunteer badge.

Visitation of Ireland. Vol. I. Edited by Joseph Jackson Howard, LL.D., and Frederick Arthur Crisp. Privately printed.

This is the most exquisitely-printed and illustrated volume we have had the pleasure of perusing for some time. It is quite a work of art. The following Ulster pedigrees are given, with armorial plates, &c. :—The Earl of Belmore, Greer of Seapark, Greeves of Strandtown, Jackson of Belfast, Lowry of Pomeroy, Macpherson of Derry, Owden of Brooklands, Stubbs of Danby, and Whitla of Ben Eaden. In some of these cases the pedigrees are modern, but worthy of record, as they are compiled from reliable sources. Some beautiful portraits and fac-simile signatures are also interspersed throughout the book, which add much to its appearance and enhance the value of the notes. We do not know on what system the families are recorded, or how the future volumes will be continued; but any such critical thoughts as these are overcome by the taste displayed in the printing and illustration of the present volume.

Captain Cuellar's Adventures in Connacht and Ulster, A.D. 1588. By Hugh Allingham, M.R.I.A. London: Elliot Stock. 1897. 2/- net.

This tastefully got-up little book is very welcome, as it treats of a period of our history that has many attractions. The paper on the same subject from the same pen, which appeared in the *Ulster Journal*, vol. i., page 178, has been enlarged and amplified, and a complete translation of Captain Cuellar's narrative has also been appended. Any work emanating from the painstaking historian of Ballyshannon can be relied on for truth and impartiality, and in none more so than the present work. The book is well printed and illustrated.

Mellifont Abbey, Co. Louth: Its Ruins and Associations. Dublin: Jas. Duffy & Sons, Ltd. 1/-.

This is an excellent little guide, well worthy the study of those about to visit this once majestic building, the remains of which still attest its former opulence. Mellifont stands distinct amongst the monastic ruins in Ireland, without any parallel or copy. The illustrations in the book are not so good as could be desired, but otherwise the volume is neat and presentable.

'Twas in Dhroll Donegal. By Mac. Dublin: M. H. Gill & Son. 1897. 1/-.

This is an excellent little volume of characteristic Donegal stories from the pen of Mac, the author of "Shulers from Heathy Hills." All the stories are well told in the words and figurative language so usual in the land of the O'Donnells. This volume is well worth perusal by all who love the peasantry of one of the most beautiful counties in Ireland.

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VOLUME III.

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INDEX

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FREDERIC CHARLES BIGGER.

ABBEY, Lisgool, 50–54, 83–89; correction *note*, 200.
Abraham, J. Johnston, paper by, 144–148.
Allen, F. M., book by, 64.
Allingham, M.R.I.A., Hugh, book by, 280.
Antrim parish church, 30–39, 90–98; first incumbents of, 31–36; burnt, 33; communion plate, 36, 37; entries in parochial register, 38, 39; George Macartney vicar, 90, 91, and Battle of Antrim, 91; tower and spire built, 92; Massereene monument and inscription, 92; Lord Edward Chichester vicar, 93; new transept, 93; the interior refitted, 95; gifts by Massereene family, 96, 97.
Ardboe, 60.
Archæological rambles in the Inisowen mountains, 196–199.
Archdall quoted, 83.
Armagh, ancient churches of; the Rath, 193–195.
,, arms of the Archbishop of, 100, 101; the See of, 101.
Arms of the Irish Bishoprics, 2–12; 99–112; Independence and constitution of the Irish Church, 2, 3; authorities on seals and arms quoted, 3–5; number of, 6; mitres, 7, 8; hats, 9; crosses, 9, 10; the crozier, 10, 11; combination of, 11, 12; the province of Armagh (with Tuam), 99, 100; Meath, 102; Clougher, 103, 104; Down, Connor, and Dromore, 104–106; Kilmore, Elphin, and Ardagh, 107, 108; Derry and Raphoe, 109, 110; Tuam, Killala, and Achonry, 110, 111.
Army, the Leinster, under Col. Jones, 153–161.
Athboy, surrender of, to Col. Monke, 156, 157.
Aughnacloy, bank of, 253.

BALLADS from "Waly, Waly," parallel verses, 145–147.
Ballinderry, the middle church of, 13–22; its situation, 13, 15, 16; history, 14, 15; construction, 17–19; communion table and plate, 20–22.
,, 277.
Ballymoney, Co. Antrim, antiquarian notes on, 148–152; battle of, 148, 149.
Banks of the North of Ireland, some notes on the old private, 253–257; paucity of, in provincial towns, 253; Aughnacloy, Dungannon, 253; Lisburn, Lurgan, 254; Derry, Monaghan, Navan, 255; Newry, 257.
Batt, A.M., Rev. G. N., notes by, 59, 60.
Belfast evening paper, a forgotten, 201.
,, folk-lore, 136.
,, yeomanry corps, 61.
Bell, James, antiquarian notes by, 148–152.
Belmore, Earl of, note on Lisgool, 89; transcription by, 142; papers by, 171–186, 209–219.
Berry, R. G., notes by, 23–29, 65–82.
Bigger, Ed., M.R.I.A., Francis Joseph, papers by, 13–22, 120–135, 136, 140–143, 272–274; notes by, 14, 58, 60, 203, 277.
Bishoprics of Ireland, arms of, 2–12, 99–112.
Black Pig, the valley of the, 68; *note*, 69; Glen of the, 72.
Book of Invasions, compiled in Lisgool abbey by O'Cleary, 84.
Books, *see* reviews of.
Braid valley, St. Patrick's view of, 113–119.

CAMAC, Thomas, paper by, 167–170.
Canoe found at Portmore, 251, 252.
Carrickfergus church, clustered column of, 204.
Cast, the Dane's, 23–29, 65–82, and *note*, 200.
Causeway, the Giant's, early engravings of, 40–49.
Chalice, the Ballinderry church, 21, 22.
the Maguires, 85–88.
Chichester, Sir Arthur and Young Con O'Neale, 140–142.
,, Lord Edward, Vicar of Antrim, 93.
Church, Antrim parish, 30–39, 90–98.
Churches, ancient, of Armagh, 193–195.
Cloghouter castle, 161, and *note* 1.
Clougher, arms of the Bishop of, 103, 104; Diocese of, 104.
"Cloughmore," 25, and *note* 1.
Coffee, George, survey of souterrain, 275, 276.
Collis, B.D., Rev. Maurice H. F., paper by, 30–39, 90–98.
Communion plate, Antrim Church, 36, 37.
Conagher, Co. Antrim, the M'Kinleys of, 167–170.
Conductors of *Ulster Journal of Archæology*, 1.
Con O'Neale's school bill, 140–143.
Cooke, A. M., book by, 63.
Cousins, James H., book by, 279.
Creaghts, explanation of, 171, 172.
Crone, Dr. John S., photo lent by, 129.
Crosses, archiepiscopal, 9, 10.
Cross, the high, of Downpatrick, 272–274.
Crozier, the, use and description of, 10, 11; misuse of the word, 11.
Cunningham, James, minister, 34; tombstone of, 35.

DANE'S Cast, the, 23–29, 65–82; criticism on, 200.
Daunt, W. J. O'Neill, memoirs of, 63.
Davies, Sir John, and Lisgool abbey, 89.
,, ,, extracts from letters of, 210, 211.
Dawson, A.M., Very Rev. Abraham, papers by, 113–119, 224–226.
De Latocnaye's Promenade D'un Francais Dans l'Irelande, 1797, 277.
Derry, bank of, 255.
,, the Estate of the Diocess of, 55-57, 187–192, 220–223; jurisdiction, 55; complaints of ministers, 56, 57; Chapter of the Cathedral of S. Columba, 187–192; the Deans, 189–192, 220–223.
,, and Raphoe, arms of Bishops of, 109, 110; See of, 110.
Dickson, D.D., Right Rev. William, 120–135; his early life and family, 120, 121; appointment and marriage, 122; opposed to Act of Union, 123, 124; favours Catholic emancipation, 123–125; his children and their tutor, 126; resides in Belfast, 126, 127; leaves Bank Buildings and effects sold, 126–128; illness and death, 128; friendship with Chas. J. Fox, 129; armorial bearings of, 129, 130; inscription on tomb, 130, 131; his will, 131, 132; sons, 132–134; family monument, 134.

Digitized by Google

Dickson, John M., note on Dane's Cast, 200.
Down and Connor and Dromore (Dickson), Bishop of, 120–135.
,, ,, ,, arms of Bishops of, 104-106.
,, ,, ,, See of, 106.
Down, County, in 1672, 204.
Downham, Dr. George, Diocess of Derry compiled by, 55, 187, 220.
Downpatrick, the high cross of, 272–274.
Drew, R.H.A., Thomas, note by, 204.
Duffy, K.C.M.G., Sir Chas. Gavin, book by, 64.
Dundonald, old session book of, 227–232.
Dungannon, bank of, 255.

EDITORS, 1.
"Elizabethan Ireland," 278.
Elliott, George Hall, book by, 62.
Enniskillen, the Lords of, 176–183.
Episcopal seals and arms, authorities on, quoted, 3–5.
Estate of the Diocess of Derry, the, 55–57, 187–192, 220–223.
Eton, oldest school bill, 143 and *note* 1.

"FAËRIE QUEENE," quoted, 244.
Fairies, superstitions regarding, 165–167, 241–251.
,, conflicts of, 248, 249.
Fairy and marriage lore, 162–167, 241–251.
Faiths, traces of the elder, 162–167, 241–251.
Feis Ceoil, the pipers' competition at the, 239, 240.
Fennell, William J., papers by, 13–22, 272–274, note by, 203.
Fermanagh inquisition, 84.
,, the creaghts of, 171–186.
Ferguson, Sir Samuel, quoted, 79.
"Four Masters," Annals of, quoted, 51–53, 72, 73, 80.
Froude, extracts from, 209.
Funeral card, a Roscommon, 58.
,, oration, Irish, 258–271.

GARSTIN, V.P., R.I.A., John Ribton, notes by, 3, 8–11.
Gentleman's Magazine, quoted, 128, 129, 132, 133.
Giant's Causeway, early notices of, 40–49; origin of name, 40; first published description of, 41, 42; first engraving of, 42, 43; described by Molyneux, 46–48.
Gleanings from former Fermanagh articles, 171–186, 209–219; the Creaghts of Fermanagh, 171, 172; Iniskeen island and graveyard, 173; bullan in Castlecoole demesne, 173; the Maguires of Fermanagh, 174–176; the Lords of Enniskillen, 176–183; pedigree of, 183; the Maguires of Tempo, 184–186; Maguire estates, 209–211; part taken by them in 1641, 212–216; Bryan Maguire, 211–217; pedigree, 218, 219.
Glenree and Dane's Cast, 76–82.
Gold mines in Ulster, 61.
Gowan, Thomas, minister, 35; tombstone of, 35.

HASSARD family, note by Sir Chas. S. King, Bart., 208.
Hats, episcopal, 9.
Heroes, two Ulster, in America, 233–238.
Highland powder-horn, 60, 61.
Hill, Rev. George, paper by, 233–238.
History of the County Fermanagh, extracts from, 174, 175.
Holywell, souterrain at, described, 137–139.
Hyde, LL.D., Douglas, paper translated by, 258–271.

INISOWEN Mountains, archæological rambles in the, 195–199.
Ireland and the East, 201.
Irish church plate, 200.
,, ecclesiastical territorial divisions, 2–5; Church, independence of, 2; constitution of, 2, 3; sees, combination of arms on unions of, 11, 12.
,, funeral oration, 258–271.
Iron, a charm against fairies, 242, 243.

JACKSON, Andrew, Ulster hero, 233, 234.
Jamison, H. L., survey of souterrain, 275, 276.
Jones, Governor, and the Leinster army, 153–161.
,, Dr. Henry, paper by, 153-161.

KILMORE and Elphin and Ardagh, arms of Bishops of, 107; see of, 108.
King, Bart., Sir Charles S., note on Hassard family, 208.

LATIMER, B.A., F.R.S.A., Rev. W. T., paper by, 227–232; book by, 279.
Lawlor, B.D., Rev. H. T., book by, 279.
Leinster army, a diary of the proceedings of the, 153–161.
Leprachaun, fairy, 249, 250.
Lett, A.M., M.R.I.A., Rev. H. W., papers by, 23–29, 65–82, 251, 252.
Lisburn, bank of, 254.
Lisgool abbey, 50–54, 83–89; references to, 51; change from Augustinian to Franciscan, 53, 54; possessions of, at its suppression, 83–85; chalice of, 86–88; note on, by Earl of Belmore, 89; correction, 200.
,, School, 88.
Literature, exhibition of Belfast periodical, 62.
Londonderry, *see* Derry.
Lore, fairy and marriage, 162–167, 241–251.
,, Belfast folk-, 136.
Lurgan, bank of, 254.

MAC, book by, 208.
Macartney, LL.D., Rev. George, at Battle of Antrim, 91.
Macgovern, Joseph H., paper by, 62.
M'Call, Hugh, death of, 205.
MacDonnell and MacQuillian, 149, 150.
MacKenna, C.C., Rev. J. E., papers by, 50–54, 83–89; correction by, 200.
M'Kinleys of Conagher, Co. Antrim, and their descendants, 167–170; William, President of United States, 167, and his genealogy traced, 170; family headstones, 168, 169.
Maguire and Lisgool abbey, 53, 54.
,, Bryan, sides with English in 1641, 212–216.
,, chalices, 85–88.
,, Connor, hanged, his will, 85.
,, family, 174–186; their estates, 210, 211; partaken by, in 1641, 209–217; pedigree of, 218, 219.
Martel, E. A., book by, 205.
Massereene, Earl, monument to, 92.
,, family gifts to Antrim Church, 95, 96.
Meath, arms of the Bishop of, 102; diocese of, 102, 103.
Meissner, Ph.D., Prof. A. L., catalogue by, 205.
Milchu's homestead, burning of, 113–119.
Miscellanea, 58–62, 136, 200–205, 277–279.
The souterrain at Tirgracey, 58.
A Roscommon funeral card, 58, 59.
See-house of Raphoe, 59.
The Mortimer family, 59.
Ardboe, County Tyrone, 60.
A Highland powder-horn, 60.
Lady Morgan and Lisburn, 61.
Gold mines in Ulster, 61.
Exhibition of Belfast periodical literature, 62.
Belfast folk-lore, 136.
Lisgool abbey, correction, 200.
The Dane's Cast, 200.
Irish church plate, 200.

Digitized by Google

A forgotten Belfast evening paper, 201.
Ireland and the East, 201.
Swift, Goldsmith, and Sheridan, 201.
Souterrain at Stranocum, Co. Antrim, 203.
County Down in 1672, 204.
The clustered column of Carrickfergus church, 204.
Paradise Row, 205.
In memoriam, 205.
De Latocnaye's Promenade D'un Francais Dans l'Irlande, 1797, 277.
Ballinderry, 277.
"Elizabethan Ireland," 278.
Pre-historic remains in the Balearic Isles, 278, 279.

Mitres, the origin and description of, 7, 8.

Moll, Hermann, maps of, 63.

Molyneux, Sir Thomas, scientist, 44, 45, 47; describes Giant's Causeway, 46–48.

Monaghan, bank of, 255.

Morgan, Lady, and Lisburn, 61.

Mortimer family, 59.

NAMES of conductors, 1.

Navan, bank of, 255.

Newry, bank of, 257.

News-Letter, the, quoted, 123, 126, 128, 130.

Northmen and the Dane's Cast, 72, 73.

Notes, antiquarian, on Ballycastle, 148–152.

,, and queries, *see* queries.

Notices, 1.

O'DOHERTY, Sir Cahir, attacks Derry, 197.

O'Donovan, Dr., letter quoted, 71, 72, 76; lines translated by, and *note*, 79.

O'Laverty, P.P., M.R.I.A., Rev. James, notes by, 60, 61; description of chalice, 87, 88; references to, 258.

O'Neale's, Young Con, school bill, 140–143.

O'Neill, Owen, Irish funeral oration over, 258–271; historical branch of, 260.

O'Neills of Racavan, 118, 119.

PAKENHAM, Gen. Sir Edward, Ulster hero, 235–238.

Paradise Row, 205.

Pipers' competition, the, at the Feis Ceoil, 239, 240.

Portlester, Co. Meath, held by insurgents, 154, 155.

Portmore, canoe found at, 251, 252.

,, castle, 13, 14, and *note* 1.

,, church, 15.

Pre-historic remains in the Balearic Isles, 278.

QUERIES, 64, 208.

The Plantation Crawfords, 64.
Belfast yeomanry corps, 64.
Ballyholme windmill, 64.
Hassard family, 208.
Potter's clay in Co. Antrim, 208.
Vokes, a Belfast civil engineer, 208.
Dorrence family, 208.
Cairns family, 208.

RAVENSCROFT, Rev. William, 125, 126.

Reeves, D.D., William (Bishop), paper by, 193–195; quoted, 80.

Reviews of Books, 62–64, 205–207, 279, 280.

Belfast Free Library, Catalogue of the Reference Department 62
The Islamic World 62
Discovery of Evidences of the Palæolithic Stone Age in Somaliland (Tropical Africa) 63
Catalogue of the Antiquities in National Museum 63
A life spent for Ireland 63
Handbook for Travellers in Ireland .. 63
Historical Sketches of Monaghan 63
A Set of Thirty-six new and correct Maps of Scotland 63
The Little Green Man 64
Young Ireland 64
Catalogue of Books in the Library of Queen's College, Belfast 205
Irelande et Cavernes Anglaises 205
Lambert (of Newcastle-on-Tyne) as an Engraver of Book-plates 206
Society for the Preservation of the Irish Language, Report of 206
The Ancient Irish Church 206
Souvenir of Rev. George Hill, Editor of Montgomery MSS., Plantation in Ulster, Macdonnells of Antrim .. 207
The Scotch-Irish in America, Eighth Congress, 1896 207
Ulster Biographies relating chiefly to the Rebellion of 1798 279
The Legend of the Blemished King 279
Chapters on the Book of Mulling 279
Bochaidh the Heremon 279
Journal of the Association for the Preservation of the Memorials of the Dead .. 279, 280
The Scottish Antiquary for April, 1897 .. 280
Templepatrick Bazaar Book 280
Visitation of Ireland 280
Captain Cuellar's Adventures in Connacht and Ulster, 1588 280
Melifont Abbey, Co. Louth; its ruins and associations 280
'Twas in Dhroll Donegal 280

Reynell, M.A., S.T.B., M.R.I.A., William Alexander, papers by, 55–57, 187–192, 220–223.

Ridge, John, minister, 31–33.

Rushe, A.B., F.R.S.A., Denis Carolan, book by, 63.

SALMON, John, note by, 61.

Salt, a preventative against fairy influence, 246.

S. Columba, Derry, the chapter of the Cathedral Church of, 187–192.

S. Columba, Derry, references to, 196, 199.

Scott, A.M., Rev. Charles, note by, 201.

Seagoe, terrier of the parish of, 224–226.

Seals and arms, Irish episcopal, 3–5; number of, 6.

See-house of Raphoe, 59.

Session book of Dundonald, 227–232; curious entries therein, 228, 229; items of collection and disbursement, 230–232.

Seton-Karr, H. W., book by, 63.

Shancoduff, fort and souterrain surveyed, 275, 276.

"Shelauns," fairy mounds, 249.

Skerry rock, 115; ruined church, 116–118; stations still performed at, 119.

Smith, Rev. W. S., paper by, 137–139; note by, 58.

Souterrain and fort at Shancoduff, 275, 276.

,, at Holywell, near Antrim, 137–139.

,, ,, Stranocum, Co. Antrim, 203.

,, ,, Tirgracey, 58.

Spirits (good or evil) abhor running water, 250.

Stokes, Dr. Whitley, quoted, 113–116.

St. Patrick's footmark, 118.

,, view of Braid valley, 113–119.

,, and situation of Milchu's stronghold, 116, 117: ruined church and graveyard of Skerry, 118, 119.

Stranocum, souterrain at, described, 203.

Subscribers of the Ulster Journal of Archæology, 281–288.

Swift, Goldsmith, and Sheridan, 201.

Digitized by Google

TAYLOR, Bishop Jeremy, 13–22.
Tenison, B.L., M.R.I.A., C. M., paper by, 253–257.
Tempo, the Maguires of, 184–186.
Terrier of the parish of Seagoe, 1742, 224–226.
"Three Collas" and the Dane's Cast, 77, 78.
Trodden, Charles A. L., book by, 279.
Tuam, Killala, and Achonry, Bishops of, 109, 110; See of, 110.

ULADH, 78.
Ulidia, the great wall of, or Dane's Cast, 23–29, 65–82; situation, 23; described, 24–29, 65–82; a fairy story connected with, 70. *note* 1; traditions relating to, 71, 72; the Northmen and, 72, 73; who raised it, 73, 74; was it a boundary, 75, 76; its formation, 77, 78; for defence, 80–82; authorities on, *note*, 82; criticism on, 200.
Ulster heroes, two, in America, 233–238.
Ulster Journal of Archæology, quoted, 77.

VIGORS, F.R.S.A., Col. Philip D., note by, 200.
Vinycomb, M.R.I.A., John, papers by, 2–12, 99–112; book by, 206.

WALKER'S *Hibernian Magazine*, quoted, 122.
"Waly, Waly," the Antrim version of, 144–148; its history, 144; parallel verses, 145, 147; date of, 147, 148.
Ward, Isaac W., note by, 205.
Will-of-the-wisps, 250, 251.
Wood-Martin, M.R.I.A., Col. W. G., papers by, 162–167, 241–251.

YOUNG, C.E., Robert, paper by, 239, 240; note by, 278, 279.
,, M.R.I.A., Ed., Robert M., paper by, 40–49; notes by, 61, 62, 148, 153, 201, 204, 277, 278; query, 64.
,, Robert S., Dist. Surg., Natal, paper by, 196–199.

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